

ANUMI AND MINIAVAL I N D I A

MRS. MANNING.

ANCIENT AND MEDIÆVAL INDIA.



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MRS. MANNING,

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PREFACE.

Many years have elapsed since I wrote "Life in Ancient India," It is out of print, and a second edition has been called for. But so many interesting and important works have been appearing, and so much new material has become available, that merely to answer the purpose of the old book it becomes necessary to make a new one. A question here arises as to whether an unlearned book will not be superfluous where learned books confessedly To this I would reply, that there are but few, whether in Great Britain or in India, who will even look at learned Oriental works, whereas a couple of volumes which gather together the results of learning, may have some chance of attention. India is vast and varied, and every kind of effort must be made before it can become familiar to the pale-faced denizens of other climes. Even where ground has once been gained, effort must be made to retain it. Easy books are wanted as steppingstones to such as are learned and critical, and descriptions of parts in detail are wanted to supplement grand and comprehensive views. Therefore, no apology is

Published by me in 1860, before I had changed the name of Speir for that of Mauning.

needed for this attempt to present, on a small scale, the leading features of that great stream of Sanskrit literature which flowed on continuously from the time of the Vedic hymns until arrested by the force of Mahomedan ascendancy.

My hope and endeavour will be to stimulate a desire for greater knowledge of that wonderful and remarkable empire which so many dislike in ignorance. Let us for a moment try to realize the difference which knowledge causes. In familiar language, it may be said to illustrate the old story of "Eyes and no Eyes." A botanist goes, and sees at a glance, new vegetable forms, and rare flowers. The naturalist is no less delighted with the bright birds and grotesque insects which his practised eye detects. The artist watches with enthusiasm the peculiar splendour of the sunrise or the sunset, the grand cloud scenery, and the imposing aspect of the cities and temples, forests and rivers. So, also, the observing philosopher, the ethnologist, and the philologist, each finds ample and delightful occupation.

But having seen that some strangers from the West can enjoy themselves in India, we will reverse the picture, and look at those who go there knowing nothing and caring nothing for what belongs to the country in which they have landed. We shall probably find such persons including in a state of chronic disgust, growling at heat and mosquitoes, and abusing the natives as lying, cheating niggers. The keen enjoyment of those first described, compared with the dissatisfaction of those whom we are now considering, is most significant.

But higher ground may be taken. Justice, it may be said, demands that rulers and teachers should rightly understand those whom they attempt to rule or teach; and certainly men so peculiar as the inhabitants of India cannot be rightly understood without study. This truth was made obvious by the experience of some of the engliest religious teachers. Knowing nothing of the Hindu mind or the Hindu literature, and taking it for granted that whatever was heathen must be bad, the first missionaries attempted to root up wheat and tares without discrimination. The learned and conscientious were those who most felt the rudeness of such attacks, and although some who were timid might, in chameleon fashiou, simulate acquiescence, and seek safety by change of colour, the more usual effect was that those whom the teacher desired to influence flatly refused to listen. In an instant they shrunk into themselves. Just so one may see a bed of the graceful sensitive plant anddenly turn stark and stiff when touched by an idler's stick. India is, in truth, a sealed book to those who approach it without sympathy.

Nothing more impressed me during the few years which I spent in Bengal, than the overbearing manner of cadets and others newly arrived from England, towards Hindus who were loved and respected by such men as the venerable Simon Nicholson, for more than sixty years the leading physician of Calcutta; Major Forbes, then Master of the Mint, was another friend from whom I constantly heard praises of Hindus. He knew their languages, and had carefully studied their habits and modes of thought in various parts of the country.

But I must not attempt a chronicle of learned eminent men who have been the friends of Hindus. Beginning with Sir William Jones, I might add Colebrooke, H. H. Wilson, and Ballantyne, but the list would be too lengthy even if it included merely those of whose opinions I myself am cognizant. I can merely point to the facts. To awaken in others the sympathy felt by these great men, familiarity with Hindu literature is indispensable, and a hope to contribute in some small measure to so great an object has been the motive for the present publication.

The subject of Buddhism is omitted in these pages, for the works which treat on that mysterious phenomenon have become too numerous to admit of their being dealt with in such small space as could be here afforded. At the same time I might say, that in so far as my book succeeds in tracing the bases of general Hindu thought, so far it may be found, though indirectly, to account for Buddhism. It is a point not proved, but I think evidence tends to show that that religion, as originally taught in India, aimed rather at reforming, extending, and intensifying doctrines long established, than at promulgating new or antagonistic views.

Amongst the recent books which I reluctantly leave unnoticed are Mr. Fergusson's "Tree and Serpent Worship," and Mr. Tulboys Wheeler's "History of India." These works bear closely on the relation of Aryan to non-Aryan races in ancient India. Mr. W. W. Hunter's "Rural Bengal," which gives histories of hill-people, is also eminently suggestive, and promises no less assistance in actual legislation than in the clucidation of past history.

With regret, also, I refrain from touching on Prof. Max Müller's eloquent rendering of Vedic hymns, now in the course of publication.

I conclude by expressing my heart-felt gratitude towards the generous friends who have assisted me in the course of my labours.

Victoria Street, Lespos, 8.W.

ILLUSTRATIONS.

Many of these stockings are from statistical finds in India by Mr. William Princep. The betweeked subjects are by Mr. Their, of Kars. The Erishness were drawn by Mr. School from Hitle broaded in the India Office Measure. Mr. School data draw the Occasion Second, the Headman's, Birklin prescribing to a Temple, Persons wearing directs, and the Bedrinsstwan, or Temple. These all were about from the Ajanna francos, since descriped by the in the Organic Pulses, and Systemism.

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CHAPTER J.

Hymne of the Right Feder.—The Sau.—Thhan,—Assisus,—Danne.—Fire.—Vucled Character of April, Fire.—Ruden.—Index.—Winds and Stooms.

The oldest existing work in Sanskrit is the Rig-Veda, which consists of prayers and hymns addressed to the groud and beautiful phenomena of nature. The date at which these prayers and hymns were composed will, probably, never be ascertained with certainty; but we may safely say, that, in their present shape, they were not collected later than about

s.c. 1200, and that they were committed to writing before the time of Panini, the greatest grammarian of India.

The powers invoked are the Sun, the Dawn, Heaven, Earth Fire, the Atmosphere, and Elements under various aspects.

The worshippers have no fixed idea of the relative greatness of these powers, but rather their minds appear to have been pervaded by a sense of the incomprehensibility and indefiniteness of Deity; and, unable to frame an image adequate to their intuitions, they met the difficulty by shifting images. Thus we find in hymn 159, book i., beaven and earth (Dyaus and Prithivi) addressed as the parents of all other gods.

1 "At the secrifices I worship with offerings Heaven and Earth, the promoters of righteoneness, the great, the wise, the energetic, who, having gode for their offering, thus laviels, with the gods, the choicest blemings, in consequence of our hymn.

"With my invacations I celebrate the thought of the beneficent Father, and that mighty sovereign Power of the Mother. The public parents have made all creatures, and through their favours (have conferred) wide immortality on their offspring."

There are many similar passages in which heaven and earth are regarded as the parents not only of men but of the gods. But "in other places," Mr. Muir finds heaven and earth spoken of "as themselves created." They must, therefore, be referred to a class of shedowy, transitory deities, which nover assumed defined or abiding forms in Hindu worship. Aditi is another of these mosubstantial deities; she is the mother of gods.

"The mother, the great, the body Aditi, brought furth these twain (Mitra and Varuen), the mighty lords of all wealth, that they might exercise divine power."

"May Aditi defend us, may Aditi, the mother of the opulent Mitm, of Aryaman, and of the sinless Varuna, grant us protection," "

Muir, J. R. A. S., New Series, vol. | Mair, J. R. A. S., New Series, vol. | Ep. 45.

In one hymn Aditi is identified with the sky, in another she is equivalent to heaven and earth, and yet more often she is distinct from either heaven, earth, or sky.

Daksha again is a shadowy god. He is an Aditya, one of the sons of Aditi.

" Daksha aprang from Aditi, and Aditi from Daksha.

"At the creation, the work of Dakelia, thou O Aditi, ministerest to the kings Mitra and Varuna," &c.3

And again in R. V. vii. 66, 2, Mitra and Varuna are celebrated as the sons of Daksha.

Mr. Muir relieves us from some of our perplexity concerning this mysterious Daksha by suggesting that possibly in some of these passages the word Daksha was used figuratively for strength. Many other deities of this description might be pointed out, but it will suffice to remark upon them incidentally. Gradually the Hindu mind attained more definite conceptions, and it is most interesting to watch the embodiment of ideas rising, as it were, from a divine nebula.

The sun appears to have been amongst the earliest objects of worship which attained a measure of personality. Never a very powerful or universal deity, he is, however, addressed with reverence, and even at the present time Hindas daily celebrate the moment of sourise by prostrations and worship. The words they use are the well-known Göyətri,² which is a prayer, so-called, in the 3rd Mandala or book of the Rig-Veda.³ The sup is in it addressed as Savitri:—

"We mediture on that desirable light of the divine Savitri, who hefluences our pious rites.

Muir, J. R. A. S., New Series, vol. i. pp. 73, 74; R. V. z. 72, 74; z. 64, 65.

The name of a corinis measure of rerse in the Veda, and home the secret rerse in question is so called.

A small sect, that of the Saurapotes, or those who worship the sun-god only, still exist. They searcely differ from the rest of the Birdus in their general observances.—Works of H. H. Wilson, vol. I. p. 256.

"Designas of food, we solicit" with proise of the divine Savitri the gift of affinence." ¹

These words are now almost the only surviving relic of direct sun-worship, but in the Rig-Veda the sun is frequently invoked, and some of the most beautiful expressions of love and reverence are addressed to the divine Savieri:—

- "His coursers bear on high the divine, all-knowing Son, that he may be seen by all (the worlds).
- "(At the approach) of the all-illuminating Sun, the constellations depart with the night like thiores.
 - "His illuminating rays behold men in succession, like blazing fires.
- "Thou, Surys, outsarippess all in speed; thou art visible to all; thou art the source of light; thou showest throughout the entire firmament.
- "Beholding the up-springing light above the darkness, we approach the divine Sun among the gods, the excellent light Rising today, and mounting into the highest heaven, do then, O Sun, remove the sickness of my heart and the yellowness (of my body).
- Let us transfer the yellowness (of my body) to the pairots, to the starlings, or to the Haritaka (tree).²
- "If, Savitri, through ignorance, through paids in feeble or powerful (dependents), or through human infirmity, we have committed (offence) against thy divine person, or against gods or men, do then on this occasion hold us to be usuffeeding.³
- "The divine Savitri diffuses his light on high, dispersing the dow Divine (ann), then proceedest with most powerful (barses), spreading thy web (of mys), and cutting down the black abode (of night); the tremulous rays of the sun throw off the darkness which is spread like a skin over the firmament."
 - "The divine Sevite displays his banner on high, diffusing light
- Wilson's tenne, vol. iii. p. 110 |
 R. V. E. C2.
 Thirt, vol. i. pp. 131—125 | R. V. i.
 Thirt, vol. i. pp. 131—125 | R. V. i.
 Thirt, vol. i. pp. 143 | R. V. iv. 55.
 13.

through all worlds: contemplating (all things), the sun has filled between and earth and the firmament with his rays. n_3

The hymn concludes by wondering what is the power by which the sun travels, and whether any one has truly beheld the "collective pillar of heaven," which "sustains the sky."

The following hymn, in which the sun is again called Sûrya, has been translated in verse by Mr. Griffith, at present Principal of the College at Benares.

Pisen in majostic blaze, Lo! the Universe's eye, Vast and wominous host of cays Shineth brightly in the sky. Soul of all that moveth not, Soul of all that moves below— Lightoth be earth's gleaniest spat, And the heavens are all a glow!

See, he followeth the Dawn
Bellilant in her path above,
As a youth by beauty drawn,
Seeks the maiden of his love!
Holy men and pious sages
Worship now the glorious Sun:
For by rites ordained for ages
Shall a good reward be wen-

Look, his herees mounted high, thout of limb, and swift, and strong. In the forehead of the sky, Run their course the braven along 'Punises to his steeds be given. Taxing o'er the mad of braven!

Such the majesty and power,
Such the glory of the Sun,
When he sets at evening hour,
The worker leaves his task endone:
His steeds are loosed, and ever all
Speculation Night her gloomy pall.

Willygn's teams, vol. jij, p. 136; R. Y. It. 14.

When he rides in noon-tide glow, Blazing in the nation's sight, The skies his boundless glory show, And his majesty of light; And when he sets, his absent might Is felt in thickening chases of night.

Hear us, O ye gods, this day!
Hear us graciously, we pray!
As the San his state begins,
Free us from all beinens sins!
Mitm, Varana, Adiri!
Hear, O hear us graciously!
Powers of opean, earth, and air,
Listen, listen to our prayer!

"His sheeds are loosed," (says the poet), " and over all Spreadoth Night her glosmy publ."

Night is not deified in these hymns, but often blessed, as,

"I invoke Night, who brings rest to the world,"1

A poet named Gritsamada speaks of the traveller stopped from his journey, and the warrior restrained from combat, for "night follows," when the "function of Savitri" ceases. The hymn continues:

" She (night) currents the extended (world) like (a woman) wearing (a garment): the prodent man lays aside the work, " ϵ

"The warrior, cager for victory, turns back; abandusting his half-wrought toil, the labourer returns (borne) Animals search in day places for the watery clement the woods are assigned to the hirds.

"The over-going Varuon genetica cool . . . place (of rest), and every bink and every besst repairs to its lair, when Savitri has dispersed (all) beings in various directions."

Walsan's trans., vol. i. p. 97 p. R. V. L 25.
 Bid, rol. ii, p. 307. R. V. pi, 36.

We might suppose, from the tone in which Savitri is addressed, that Rig-Veda hymns recognised the sun as the highest symbol of Supreme Deity; but, as we proceed, we shall find other appearances in Nature, receiving greater and much more persistent homage. The distinction is, perhaps, that the sun is always addressed with reverence, as the type of mysterious, sistant power, which may be guessed at, but never comprehended, whilst other deities have an occasionally more familiar personality. Agui, for instance, is commonly fire, and Indra the firmsment, with its phenomena; but Agui is also the demestic friend of man, and sometimes the fire of the sun. Again, on other occasions Indra is the chief deity, sometimes with, at other times without, personal characteristics and burnan qualities.

Occasionally the sun is called Vishnu in the Rig-Veda; as in the following few verses translated by Mr. Muir.

"Visions strade over this (universe): in three places he planted his step: (the world, or his step, was) concluded in his dust.

"Vishen, the unconquerable preserver, strods three steps, bearing from themse fixed observances.

"Behold the acts of Vislenu, through which this fitting (or intimate) friend of Indru perseived religious certanonies.

"Sages constantly behold that highest position of Vishau, like an ero Exed in the sky." 4

Another poet says:

"Phylam, Vishne, swift goer, make our proyers to bring us cattle as their principal finit: make us prosperuts

"May Mitea, may Varuna, nony Aryannou, may Indra, may Bribaspeti, may the wide-striding Visham, all grant us prosperity."*

And, again, Vishum as the sun is said to create and uphold the worlds:

" I declare the valences decils of Visions, who measured the mundene

Mult, Orig. Sweekrit T., iv. p. 54 p B. V. i. 22.
 Inid, iv. p. 58 ; R. V. i. 90.

regions, who established the upper world, striding theire, the widestepping.

. who alone sustained the triple universe, the earth, and the sky, (yea) all the worlds."

We give one more instance of the manner in which Rig-Veda Hindus addressed Vishnu;

"That man never repents who, seeking (for good), brings offerings to Vishno, the wide-stepping, who worships him with his whole heart

"Vouchsafe to us, swiftly-moving Vishou, thy benevolence which embraces all mankind

"Thrice this god by his greatness has traversed this earth with its hundred lights. May Vishou be the strongest of the strong; for awful is the name (power?) of that immoveable (being).

"This Vishne traversed the earth to bestow it for a habitation on Mane (or man). The men who praise him my secure . . . ""

The three steps are thought to have signified sun-rise, midday, and sun-set; but after a time this first meaning was lost, and Vishum became a distinct deity of ever-increasing popularity.

Two other luminous deities are the Aswins. They are "sons of the sun," "grandsons of heaven," "ever young," "happy-handed," "constantly active," and remarkable for henevolence-which is mingled with humans. We will give a few specimens of the tone in which they are addressed:

"Your car, Aswins, approaches, coated with gold, honey-tinted, water-shedding, laden with ambrosia, as quick as thought, as rapid as the wind."

Moir, Orig. Samdrit T., iv. p. 59;
 E. V. i. 156.
 Hold, iv. p. 75;
 H. V. s., 190.
 William's trens., 181. iii. p. 366;
 H. V. s. 77.

"Like two deer, Aswins, like two wild cettle on fresh posture; like two swans alight upon the offesed libetion."

"Whether, Assins, you are at present far off, whether you are nigh, whether you are (straying) in many places, or whether you are in midnir, do you, who purtake of many offerings, come hither."

Aud again:

"The prelater awakes (to glorify) the Aswins preceding the dama All men. Aswins, invoke you; to you they offer the sweet (some) juice trived with milk, as friends (give gifts to friends); the sum is in advance, (therefore come to the rice)."

For some reason as yet unknown, the Aswins are represented as travelling in a triongular car.

"Come to us with your tri-columnsr, triangular, three-wheeled and well-constructed car."*

In another hyum their car has three benches, three wheels, and is embellished with three metals.⁵ Sometimes one wheel of their chariot is arrested.

"You have corrested one luminous wheel of (your) car for illumining the form (of the sun), whilst with the other you traverse the spheres (to regulate) by your power the ages of mankind."

And the effect of sun-rise the same hymn expresses thus;

When Stryn has ascended your ever-easy-moving ear, then bright-unviva resplandent mys (of light) encompass you.*

Without troom, rol. iii. p. 365; 1

R. V. v. 78. ² Ibid, p. 357 : R. V. 7, 73.

* Thid, p. 108; R. V. jii. 68. I see fivoured by Professor Collectives with the following explanation conserving the Assens. Their name is formed from assen, meaning literally the percase, then the quick; then the bose, which becomes the symbol of the sun; whence the sun-deitles are called Assens. They represent the transition from darkness

to light, the mingling of the two, and home are regarded as twize, according to an interpretation recorded by Yilske, in his Nirukta, the cidest known commontary on passages of the Rig-Veda. See also J. R. A. S., New Series, rol. it. pp. 14—17, where a fuller explanation is given by Professor G.

Wilson's trans, vol. i. p. 319; R. V. 4, 118.

* Ibid, vol. ii. p. 183 ; R. V. i. 183.

Ibid. lif. 657; R. V. 1. 73.

The work in which these youthful deities, who "assume many forms," are concorned has at times a humorous aspect. Thus, they persunded a holy cam to teach them forbidden science; and when, for this offence, their instructor lost his head, the Aswine took a borse's head, and stuck it on his shoulders in place of his own. This one might feel inclined to view as simply ludicrous; but the explanation given above of Aswa, horse, as applied to the sun, shows a much deeper meaning. The man upon whom the Aswins conferred a horse's head was made, in fact, to participate in the nature of the sundeities.

So also when the Assins caulde the lune to walk, and the blind to see; and restore an aged mon to youth, " as a wheelwright repairs a worn-out car," the poet may perhaps be expressing in hyperbolic language the ineignrating power of sunshine. One man they brought up from a well of water, in which be by hidden "like a Jar of buried gold;" another who was searched by fire they relieved with snow. An emaciated conthey made to give milk, and a field of barley they caused to be sown. To king Pedu they gave a white steed ensuring victory, and from the hoof of another steed they produced a hundred ions of wine. For Divodâss they yoked the bull and the tertoise, and carried food and treasure to his dwelling in a car, And Bhujyu, who sailed in a hundred-oared ship, and went to sea, and was nearly drowned, they brought back in vessels of their own along the bed of the ocean.2

Ushas,2 the Dawn, or the first flush of day-light, is a very favourite subject with Hitalu poets. "Auspicious rays are visible like showers of rain." They rise up "in the east like the pillurs planted at sacrifices," and then drive away evil spirits or the

Wilson's tenna, i. pp. 307-310; 1

B. V. i. 110.

2 Udias onewers precisely to the lotter Aurors and the Greek 'Hole. It is desired from " e.s.," burn.

i s Rákshasia and other cyji spirits. vanish, with the down," - Wilson, holy 60 fol. j. p. 25%.

malevolent,1 and bring health.2 She sets open the two gates. of beaven,3 and sends her rays abroad as (a row-herd drives) the eattle (to pasture). * They expand "like flowing water." She comes "purple-tinted radiant leading the sun." 6 " Ushas gives back all the egions which had been swallowed up in darkness." "Let the blazing fives rise up. "8 "When the sacred five is kindled," Ushas disperses darkness. Ushas "approaches from the east; also harnesses her team of purple oxen the (spered) fire is kindled in every duelling , , , , , birds rise up from their nests, and men who have to earn their bread (quit their homes)." Ushas "restores the consciousness (of living beings)." Wahas "like a matron awakens (her) sleeping (children)." ii "The opulent (dawn) arouses to exertion the man bowed down in sleep,—one man to enjoyments, another to devotion, another to the acquirement of wealth." 12

- " She hath dwelt in heaven of old, May we now her light behold ! Which downing brightly from afar, Stimeth up the barness'd car: Like as merchant-fells for gain, Send their aldpa across the main.
- " Marring comes, the muse of all, Like a matron at whose call All that dwell the house within, Their appointed task begin." 18

It was remarked by a writer in the "Saturday Magazine," that the expressions used in the Rig-Veda, when speaking of Samona, were very similar to those in which Uslas is said " to

Wilson's trans, vol. L p. 129; R. V. i. 48.

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Wilson's trung, vol. fc. p. 8; R. V.

bid, rol. ii. p. 10-19; R. V. i. 124.

Bid, vol. i. p. 297; R. V. i. 22.
 Bid, vol. ii. p. 11; R. V. i. 124.
 Bid, vol. i. p. 129; R. V. i. 133.
 E. T. Griffith, Specimens of Old Indian Process; R. V. I. 48.

cross the waters undourt," "to lay open the ends of heaven, to produce the cows." Saramit is asked "to wake those who worship the gods, but not to wake the Panis." R. V. i. 124, 10.

Sorams, it says, "peere about, and runs with lightning quick, ness across the darkness of the sky. She is looking for something she has found it. She has heard the lowing of the cows, and returns to her starting-place " But this lively description of the phenomena of the world's waking after the sleep of night is quite as applicable if we identify Sarama, not with the flush of dawn, but with the breeze which awakes at sourise.

But to return to the fire which had to be kindled when Ushas struck down darkness.*

The first duty of a pious Hindu was to kindle flames at dawn upon his domestic altar. Thus Ushias, the dawn, introduces as to Agui, fire, one of the best beloved of Hindu gods. When the derout "desist from slamber, they propitiate the mighty Agui." The Vedic expressions of awe and wonder at the production of fire, by rubbing pieces of wood against each other, are very poetical.

"Dark is the path of then who art bright: the light is before thee: thy moving radiance is the chief of (all luminous) hadies; when the present (worshippers) take up the germ (in the sticks of attribute) thou art speedily generated." *

"This the apparatus of attrition is ready take up the stick, and charm the fire The radiant Agai barsts forth from the

^{&#}x27;That breeze of which Longfellow sings in his song called "Day-break."

[&]quot;A wind come up soft of the sen, And said, O Mist, make room for me, It helled the ables, and cried, "Sait on," Up, warmers, the night is gone."

Sarama is the bitch of Indra, and probably a symbol of the wind.

⁴ Max Möllre, A. S. L. p. 551.

⁴ Wilsen's trezza, vol. 36, p. 135₁. E. V. iv. 7.

^{*} Ibid, vol. iii. p. 136; R. Y. b. V.

wood like a fleet courser, Mortals have begatten the imninortals." i

After they have kindled fire in the mode prescribed they say, "Agni has sat down upon the altar, let us approach on bended knees.33

Although Agni is awaul as divinity, and terrific as fire, he is, nevertheless, regarded as a divine guest, blessing the homes. of men.

"The gods left Agni as a dear friend amongst the human races." " Agai sits in the sacrificial chamber diffusing happiness, like a benevolent mun amongst mankind." "Agni diffuses happiness in a dwelling, like a son newly-born." "Men alt la his presence like sons in the dwelling of a parent."

This affectionate, domestic character, attributed to Agni, illustrates the happiness of Hindu family life, for Agni is happy with his worshippers, as a father with his sons; he resembles in purity "an irreproachable and beloved wife," and "organizate the chamber of sacrifics, as a woman adorns a dwelling."2

We value all these tender and respectful allusions to women, whether exemplified by Ushas or by Agni, as tokens that women and home were highly prized in early Hindu life.

But fire on the alter is not only the beloved guest of the early Hindus, it is also the messenger which calls the gods to receive offerings and listen to petitions.

The alter flarace leap up and bring down the gods to earth.

" The flames of thee who art mighty and eternal, touch the beavens." *

"Thou, Agni, art . . . , . the messenger of the gods, . . . , . bring hither to-day the gods."+

R. V. hi. 29.

² Gribs sing, neut, ensure house, and gribáh', mes pl. mosne "wife," Compure the German Franciscomer, life-

¹ Wilson's mann, vol. iii. p. 34; I raily, a wowan's chamber, but meaning

² Wilson's trace, vol. i. p. 100; R. V. i. 36.

"Thee, Agni, have golv and men in every ogo retained as their messenger, immortal bearer of chlorious." I

" He, whose messenger than art in the house "-" of him, indeed, , people say that his offerings are good." 2

Some of the invocations to Agni deploye sin, as in a hyanu of which Kutsa is the Rishi, which begins:

" May our sin, Agul, he repented of; manifest riches to us. May our sin be repeated of.

"We worship thee for pleasant fields, for good made, and for riches. May our sin be repented of."3

The concluding verses are:

Do thou, whose countenance is turned to all sides, send off our reliceranties as if in a chip. May our sin be repeated of,

"Do thou convey us in a ship across the sea, for our welfure. May our sin be repented of."4.

In another hymn the worshipper says: "Why, Agni, dost thou repreach as (for our sin) to Varana? Why repeat it to the bountiful Miten? , Why to man-destroving Ruden? The object of worship, the giver of the oblation? Why tell our sin to the extensive year? Agni, worthily worshipped, conservator, conciliated (by our offerings), protect us with thy protections; calighten us; ontirely extirpate our sin. 133.

Agui is sometimes identified with Rudra, as :

" Thou, Agui, art Rudra." 6

4 Call to your succour Agni, the terrible (radiu)." 2

Or.

" Men: having spread the sacrificial grass and placed in

Max Miller, A. S. J. 550; * R. V. z. 57. Max Müller, A. S.

² Wilson's trans., vol. 1, p. 259; R. Y. i. 97.

Wilson's trans., p. 264.
 Ibid, iii. p. 123; E. V. iv. 3.

Bid, vol. ii. p. 211 | E. V. ii. 1.
 Moir, Orig. Sousheit T., vol. iv. p. 261 R. V. ir. 3.

their front Agni, the bestower of food, the brilliant the terrible (rades) " !

Mr. Muir cites these and other verses to show the place which Rudra occupies in Vedic bynans; and one feels, after going over the passages thus brought together, that the Vedic Rudra was very probably the idea out of which grew the Sivaof later literature. But the Rudm of the hymns has no special vocation. It is rather a term used to express terrible nower-"the source of disease and death to man and beast." And " if this view be correct," Mr. Muir continues, "the remedies of which Rudra is the dispenser may be considered as signifying little more than the cossation of his destroying agency, and the consequent restoration to health and viguur of those victims of his ill-will who had been in danger of perishing." Agu, was at times rudra, or terrible, before Endra had assemed a separate personality. Agui was one of the earliest Hindu deities: and Agni again in many hymns is "simply described as a power of nature, as the fire such as it is seen in beaven and on earth. 22

We will conclude our notice of Agai with some verses from Mr. Griffith's metrical version of Hymn ii. of the first book of the Rig Veda.²

> "Mighty Agni we invite, Him that perfects to the rite; O thou messenger divine, Agni I boundless wealth is thine.

"Agni Agni! with this gift, Ln! to thee the voice we lift.... Loved, O Lord of men, art thou, God that bearest up the voy.

Mule, Orig. Sanukrit T., p. 260.
 Ibid., p. 340.

² B. T. Griffith, Specimens of Old Indian Poetry,

"Thou to whom the wood gives birth, Thou that callest gods to earth! Call them, that we may adore them, Sacred grass is ready for them.

" Messenger of gods art thou— Call them, Agui! call them now; Fain our offerings would they taste; Agui, bid them come in heate.

"Brilliant Agni! Lo, to thee Pour we offerings of gloce; O for this consume our loss, Who on demons' aid pepose!"

We have now to consider a deity of very different character, the warlike Indra, who has a distinct individual character which may be called indigenous to India.

The worship of the sun and fire did not originate exclusively amongst Hindus, nor is such worship peculiar to Hindustan; but Indra personifies the atmospheric phenomena for which that country is remarkable. He is especially worshipped as the giver of storms and annual rains so essential to agricultural success. In the month of May the heat becomes intenseregetation is dried up, crops cannot be sown, cattle droop, milk and butter become scarce. Pamine or plenty wait upon the coming or the withholding of the expected rain. Anxious multitudes wotch the gradual gathering of the sky as day by day the long array of clouds enlarges; but there is no rain until a ratiling thunderstorm charges through their ranks, and the battered clouds are forced to let loose their impetuous showers. "This," says the Veda, "is Indra, who comes loud shouting in his ear, and hurls his thunderbolt at the demon Vrites." Indep rolls up and spreads out both heaven and earth as men do a skin campet.

INDRA. 17

Indra is sometimes invoked as Parjanya, "Sender of Rain."

- "I address the mighty Parjonyn him who is the thunderer. the showever, the bountiful, who impregnates the plants with rain.
- "He strikes down the trees, he destroys the Relighests : even the innocent man tiles when Panjanya, thundering slays the wicked.
- "As a charioteer, anging his horses with his whip, brings into view the messenger (of war), so Perjanya (driving the cleads before him; makes manifest the messengers of the rain; the rearing of the him-(like cloud) proclaims from afar that Perjanya overspecials the sky with rainy clouds.
- "The winds blow strong, the lightnings flash, the plants apring up, the firmament dissolves; earth becomes (6t) for all crestures when Parjunya fertilises the soil with showers.
- Do thon, Parjunya, through whose function the earth is howed down; through whose function hoofed cattle thrive; through whose function plants assume all kinds of forms, great us felicity.
 - "Come down, Parjanya, sprinkling unter by this thundering (cloud)-
- "Cry cloud over (the earth); thunder; impregnate the plants; traverse the sky with thy water-lader chariet, draw open the tight-fastened, downward turned water-bag, and may the high and low places be made level.
- "Raise on high the mighty shouth (of rais); poor down (its contents); let the rivers flow unimpeded to the east; saturate with water both heaven and earth, and let there be abundant beverage for the hine.
- When, Parjunya, sounding load and thundering, thou destroyest the wicked (clouds), this whole world rejoices, and all that is apon the earth.
- "Thou hast rained; now shock well the rain; then hast made the deserts capable of being crossed; then hast given birth to plans for man's enjoyment; verily thou hast obtained kandation from the people."

This flashing of the lightning, which turned over the waterbag and gave abundant beverage for the kine, is often described allegarically as Indra destroying the dragon, Drought. When the annual rains are due, the parched inhabitants of earth look at a cloudless sources with grief; they do not then praise Süryn for "shining throughout the entire firmment." They desire morning clouds, and accuse some enemy of having hidden them in a care. This is illustrated in the following hymn, the Rishi of which is Gittu:

"Thou, Index, has rent the cloud asunder; thou hast set open the flood-gates; thou hast liberated the obstructed streams; thou hast opened the vast cloud; and hast given vent to the showers,—having shin the Dinava.

"Thou, thunderer, (bust set free) the obstructed clouds in their seasons; thou hast invigorated the strength of the cloud: fierce Index, destroying the mighty Ahi when slumbering (in the waters), thou hast established the reputation of thy provess.

"Indre, by his provess, has annihilated the weapon of that mighty beast, from whom another, more powerful, consciving himself one and annuached, was generated.

"The wielder of the thunderbolt, the rember of the min-cloud, has destroyed with his bolt the mighty Sushua, the wrath born pan) of the Diamon, the walker in darkness, the protector of the showering cloud, exhibitating himself with the food of these (living creatures).

"Thou hast discovered, Indra, by his acts, the secret, vital part of bira who thought himself invulnerable, when, powerful Indra, in the exhibitation of the Some, then hast detected him preparing for combat in his durk abode.

"Indra, the showever (of brashts), exhibitated by the effused juices, uplifting this thunderbult), has shain him enjoying the dews of the firentment, sleeping (amids) the vaters), and thriving in states darkness.

"When ludge raised his powerful, irresistible weapon against the mighty Danava; when he struck him with the blow of the thunderholt, he made him the lowest of all creatures.

"The fierce Index solved upon him, that vest, moving (Vistra), when shouldering (after) boring drank the Some, subdaing (his fore) and questioping (the world), and then slew him with his great weapon in battle, footless, measureless, speechless.

INDRA. 19

"Who may resist the withering might of that Indm? he, single and irresistible, carries off the riches (of the enemy): these two divisio (beings, beaven and earthy, proceed swiftly through few of the strength of the quick-moving Indm.

"The divine, self-austrining (beaven) comes to him: the moving (earth), like a loving (wife), resigns besself to Indra: when he shares all his vigour with these (his people), then, in due sacrossion, mon offer

reverence to the potent lindra-

"Verily I hear of thee as clief amongst men, the protector of the good, friendly to the five classes of beings, the begutten, the renowned; may my (progeny), representing (their wishes), and attering his presenting their and day, propitists the glorified Indra.

"I hear of thee influencing (creatures) according to the season, and giving riches to the pious; but what do thy devoted friends (abtain) who

have entrusted their desires. Indra, to thee?"

The imagery of Rig-Veda poetry is all formed in clouds. Clouds, tinted by sumise, are the red and purple kine, which Bala or some other energy hides. The cave in which the cows are hidden is a black cloud, and this black cloud which conceals the cows is also Vritra, Ahi, Sushna, the demon or dragon which acts as gaoler. And again, ludra is described of azure complexion, as if robed in the blue thunder-cloud from which the lightning is houled at Vritra. The light-drift which scuds across the sky on the approach of a tempest, represented Indra's horses "rapid as the wind;" whilst other clouds figured as his "casy chariot," with "sleek-coated steeds." Indra is addressed as "Lord of horses," in a series of eight hymns, cach hymn conchading with " Lord of horses, a new hymn has been made for thee." "Lover of horses" is another favourite and very characteristic appellation; for on all occasions Indra appears with borses.

Another peculiarity attached to Indra is the delight be takes

Wilson's trace, vol. iii. p. 283;
 Wilson's trace, vol. iii. p. 146...
 IV. v. 32.
 Wilson's trace, vol. iii. p. 146...
 IV. jr. iv. 16-24.
 Thid, vol. (6. p. 69; Jt. V. iii. 41.

in drinking Some juice. When invoked by his mortal worshippers, he arrives quickly in his chariot, "finds food provided for his horses," and large libations of Some juice for himself." Other gods partook occasionally of this beverage; but Mr. Muir points out, that for Indra, "it would appear to be an absolute necessary of life, as his mother gave it to him to drink on the very day of his birth." Many hymns allude to Indra's pleasure in these intoxicating draughts, as—

"Lord of steeds, thou art exhibitated when the sacrod (Soum juice) has been imhibed by thee as by its (appropriate) vessel; for to thee, showever (of benefits), it is exhibitating, insbriating, invigorating.

"Consume, mighty one, the irreligious Dasyu, as a (wooden) vessel is burnt by fire.

"Thy incliniety is most intense; nevertheless, thy acts (for our good) are most beneficial."

This byom is by the Riski Agastya. In another by Visntimitra, whose inclinations were warlike, he is addressed as:

"The great Index, the electricus in battle, the defier of fees. Verily, the carth does not exertin him; neither (does the heaven), when the Sama libetions exhibite the lord of tawny steeds."*

And the hymn further declares, that as "waters rush to the ocean," so Indra hastens to the Soma libation, his stomach "as rapacious of Soma as a lake."

And again, another poet says, "that at one draught he drank thirty lakes (or cupe)."6

This characteristic was shown, as we have observed, so soon as he existed; but to "drink at will the mountain-abiding nectur," or "acrid Some," was not the only peculiarity of Indra-

Wilson's trace, vol. iii. p. 67 j. R. V. iil. 35.

Mair, J. R. A. S., New Series, vol. i. p. 00, and Wilson's course, vol. iii. pp. 49, 70.

² Wilson's trane, vol. 2i. p. 160; R. V. i. 75.

[&]quot;Wilson's trans_n vol. iii. p. (4)₁. R. V. iii. 30.

Ibid, vol. iii. p. 60; R. V. iii. 96.
 R. V. viii. 66, 4. Muir, J. R. J. S.,
 Now Series, vol. i. p. 93.

Wilson's trees, vol. iti. p. 76; R. V. ill. 48.

on the day of his birth. "As soon as born, he spring up of his own accord, invested with spleudour, and filled both heaven and earth."

And again. "As soon as he was born, the slayer of Vritra (Indea) grasped his arrow, and asked his mother, 'Who are they that are renowned as flerce warriors?"! And in another hymn he says of himself, "My father begot me (a god) without an enemy,"?

Indra is often accompanied by Vâyn, the wind, who is described as "beautiful," "complement," "most handsome in form," "rushing noisily owards." And further; "Together with Indra, he is designated as touching the sky, swift as thought, wise, thousand-eyed. He moves in a shining car," drawn by a bundred, or even a thousand horses, "swift as thought." Vâta is another name for the god of the wind; and Vâta, or Vâyu, frequently occupy the same chariot as Indra. "Mr. Muir gives us the following hymn to Vâta from the tenth book of the Rig-Veda:—

"(I celebrate) the glozy of Vaia's charlot; its noise comes reading and resconding. Touching the sky, he moves named, making all things raddy; and he comes propelling the dost of the earth.

"The guests of the air rush after him, and congregate in him, as women in an assembly. Sitting along with him on the same car, the god, who

is king of this universe, is borne alway.

"Hasting forward, by paths in the atmosphere, he nover rests on any day. Friend of the waters, first-burn, boly, in what place was he born? whence has he approag?

"Soul of the gods, source of the universe, this deity moves as be lists. His sounds have been heard, but his form is not (seen): this Vate let us worship with an oblation."

The winds which accompany a tempest are called Maruts,

Muje, J. R. A. S., New Series, vol. i. p. 90.

Wilson's teans, vol. iii. p. 155;
 R. V. iv. 18.
 Muje, J. R. A. S., New Series, vol.

J. R. A. S., New Series, vol. i. pp. 108, 109, where Mr. Multi also points out the recomblance of the expressions in the last verse to these in St. John's Green, ii. 8.

said to be "like sons to Indra," and "children of the ocean." To do justice to the Hindu idea of the Maruta, we must turn again to those battles in the clouds which conquer drought. The late Mr. Stevenson gave graphic descriptions of such storms, as witnessed by him from the kills of western India: 'the thick black clouds coursing over the distant plains, the lightning darting into them from the electric rapour above, and the torrents of rain discharged in consequence. But first come sudden blasts of wind, rushing sounds, and whirlwinds of dust; and these, say the poets, are the Maruta, the attendant allies of Indra, at "whose roaring every dwelling of earth shakes."

The Maruts are often invoked by the Rig-Veda Rishis. They wonder where they come from.

- "Who knows the birth of these Maruts?
- "Who has heard them, when standing in their care, (declare) whither they go?
- "I contemplate your oberiots, maniformt Magats, with delight, like wandering lights in the mins."

They are said to "glide along, shedding moisture through the night;" to "abide on the Parushul river;" to "sink into the hollows of the mountain,"

Like birds, they fly in rows "above the vast summit of the sky." δ

And in other passages, no less poetical, they appear as youthful warriors—

- " borne by spotted deer, with wenpons, war-cries, and decorations.
- "I hear the cracking of the whips in their hands, wonderfully inspiring (courage) in the fight."

Steromon's trans. of Sima-Veda, p. 251 and ante.

Wilson's trame, not i, p. 108; R. V. i. 38.

² Ibid, vol. iii. p. 329; R. V. v. 53.

Wilson's frame, vol. iii. pp. 326, 327; R. V. v. 52.

Ibid, vol. iii, p. 341 | R. V. v. 59.
 Ibid, vol. i, p. 105 | R. V. i. 27.

"Offer praise to the company of the Maruta, the self-irradiating, the precipitators of mountains; ..., .. present oblations to the assuagers of heat.

"The Marute (appear) radiant with lightning, aread with weapons of adamant,

"Powerful Rudras! you orgo on the nights and the days, the femament and the worlds: agitators (of all things), you too the clouds like ships.

"Lances (gleam), Maruta, upon your shouldets, anklets on your feet, golden collesses on your breasts, pure (waters slaine) in your charlets: lightnings, blazing with fire, glow in your lattide, and golden tierus ore towering on your heads."

The Rig-Veda poets delight in describing the Maruta as wild spirits of the tempest; whose abode no one knows; at whose approach "earth trembles, . . . as a crowded boat goes quivering through the water;" who are as "active as fire," and "as difficult to be resisted as an ox;" who, load-shouting, "rush along on the skirts of the sounding cloud;" who place the young lightning in their car, crack their whips, roar like hous, and, blowing about the wandering clouds, sprinkle the wide, extended lands, as men sprinkle horses when heated in battle.

One hymn is addressed to "Evaphmanut, the swiftly-moving Marut." This Marut is not one of the united troop of Maruts, but appears to be sent to propitiste the favour of Vishnu and of the Maruts then attending him.

"May your hill-born (or voice-born) hymns proceed to the greet Vishmu, attended by the Marats, O Evapimurut; and to the troop of Marats, advailed, wearing beautiful rings, strong, worshipped by praise, in that power which delights in storm, The wide striding (gral) strode forth from the great common abode, O Evapimarut,

"Hear the invocation of your worshipper, O Evayimurut, of the same mind with the great Vishpu." $^{\pi}$

Wilson's trans., vol. iii. p. 334, ff.;
 Muir's Orig. Sanskrit T., iv. 70.
 R. V. v. 64.
 Wilson's trans., vol. iii. 378; R. V. v. 87.

Some hymne indicate that the popularity of the Maruts was displeasing to Indra. In one he inquires, "who attracts them to his sacriflee?" and "with what praise may be propitiate (them), wandering like kites in mid-air?" In answer to which the Maruts beg, that whatever the "lord of fleet horses" has to say to them he will say "with pleasant words." Indra then explains—

"Sarred rices are union; (hely) praises give me pleasure; librations are for me; my vigorous thunderfield, hurled (against my focs), goes (to its mark); me do (pious worshippere) propitiate; bymns are addressed to me; these horses bear us to the presence (of thuse worshippere and that worship)."

The Maruts say that they are always ready to attend him, but that he (Indra) appropriates their sacrificial food. To this Indra replies:—

"Where, Marins, has that (sacrificial) food been assigned to you, which, for the destruction of Alti, was appropriated to me alone? for I indeed am florce, and strong, and mighty, and have bowed down all mine enemies with death-dealing shafts."

The Maruts acknowledge that he has done much, but say that it was with their assistance.

Agastya, the poet of the hymn, concludes it, by bidding the Maruta come to the presence of their devout worshipper, who worships them with holy rites.³

In a subsequent hymn, of which also Agustya is the Rishi, Indra again expresses discontent. "It is not certain," he says, "what to-day or what to-morrow will yield us: who comprehends this mystery?" Agastya, in ceply, says: "Why, Indra, dost thou purpose to slay us? The Maruts are thy brethren; share with them (the offering) in peace; destroy us not in enmity." Then Indra says: "Wherefore, brother Agastya, dost thou, who act

Wilson's traus., vol. ii. p. 145-8; R. V. l. 165.

my friend, treat me with disregard; verily we know what is in thy mind. Thou dost not intend to give us anything."

Agastyn's reply is:

"Let the priests decorate the alter; let them kindle the fire to the east;" but he still declares "Indra along with the Marats,"

•Mr. Mair points to half a dusen other passages in which the Marats are said to worship Indra.⁹

Nevertheless, Indra's greatness was assailed; for in Book viii. hymn 89, doubts are raised concerning his existence. "Present to Indra a hymn, soliciting food, a true (hymn), if he truly exists." "Indra does not exist," says some one: "who has seen him? whom shall we praise?" "I am here, worshipper," answers Indra; "hehold me. I surpass all creatures in greatness." ... Some few doubted and some few rebelled; but Indra-worship continued to increase in importance and magnitude for centuries after the Rig-Veda period, until at length it was superseded by the worship of powers but little recognised in the early hymns.

Wilson's trans., vol. ii, p. 160;
 J. R. A. S., New Series, vol. ii, p. 113, R. V. i. 70.
 Muir, Orig. Sans. T. vol. iii, p. 151.



"Take up this stick, . . . , and let up obtain the fire, The radiant Agni barets forth from the word like a fleet consect."—R. V. iii. 20.

CHAPTER II.

Hymns addressed in Adjuncts of Enerifice.—Eymbols.—Five produced from Wood.

—Horse Sucrificial Post.—Ladle-Martor.—Some-Piant.—Abstract Conceptions of Drity.—Origin of Universe.—Sim.

In may be said that in our first chapter we placed the three gods, Agai, Indra, and Savitri on pedestals, grouping around them other gods seem less distinctly. This is substantially the idea which forces itself upon us whilst reading the Rig-Veda hymns. Sun, Fire, and the Firmament (or Heavens) represent distinct powers, or gods, and are invoked under various aspects, whilst the heantiful appearances of daybreak and the terrible sounds of thunderstorms are but attendant deities. Mitra, Aryaman, Vishnu, are often only synonymes for the Sun, and Heaven, and Earth,—Aditi and the Adityas are indistinct.

Of these three principal gods, Agai appears with less of regal-

pomp than Indra, or the Sun; but, at the same time, one feels that Agni symbolises grander conceptions of infinitude. Agni is fire. Agni carries prayer to Heaven, invisible deity. Agni is the "progenitor of Heaven and Earth." Agni forgives sin. And this same Agni "exists as a germ in the wood, and is generated by attrition." Sacred fire was procured by the same Eshion of churning as that by which milk is converted into butter, and Indra is therefore invited to "partake of the officious of the mortar, when they hind the churning-staß with a cord like reins." And when, "engendered by force," the theme appeared, the priests and assistants clapped their bands, and exclaimed, "Mortals have begotten the immortal."

Rig-Veda hymns abound in worship offered to symbols—a curious instance of which is afforded by worship addressed to a horse. The horse is viewed as a symbol of the Sun; but a real horse is worshipped and also sacrificed.

In later Sanskrit literature this sacrifice, culled the Aswamodha, is constantly alluded to. Its due performance, with profuse liberality to officiating priests, was supposed to secure paramount sovereignty for the royal sacrifice.² We will give two hymns which describe an ideal house or a real house idealised.²

In the one ascribed to the Rishi Dirghatamas, "the victim, or house, is considered to be the deity." It runs as follows:

[&]quot;May Mitra, Various, Aryansan, Ayu, Indea, the Lord of the Ribbus and the Marutz, not rebuke as borease we shall preclaim at the sacrifice the virtues of the swift horse sprung from the gods.

[&]quot;When they lead before the horse, which is decked with pure gold

In an article by Mr. Mair, published in J. R. A. S., New Series, rel. I. p. 59, this averangement is justified; fee its tells in that the notion genumerium Yasta, in his Nanikte, says:

[&]quot;There are three delities according to the capeanders of the Veda, viz. Aget, whose place is on the curth: Vaya, or

India, whose place is in the sime-sphere; and Surya (the sun), whose place is in the sky."

^{*} Wilson's trace, roll i, p. 72 | R. V.

i. 29. ² Mea Müller, A. S. J., p. 525; R. V. I. 162.

omments, the offering firmly grosped, the spotted gott bleats while walking onward: it goes the path beloved by India and Phaham.

"This goat, destined for all the gods, is led first with the quick hurse, as Púshan's share; for Tvashtri himself raises to glory this pleasant offering which is brought with the horse.

"When thrice at the proper seasons men lead around the sacrificial horse which goes to the gods, Púshan's share comes first, the goat which amountees the sacrifice to the gods.

"Hotri, Adhrazyo, Avayoj, Agaimindha, Gravograbha, and the wise Sanatri," may you fill the streams (round the alter) with a sacrifice wellprepared and well accomplished.

"They who cut the sacrificial post, and they who carry it, they who make the ring for the post of the horse, and even they who bring together what is cooked for the horse, may their work be with us,

"He came on—(ray proper has been well performed)—the bright-backed horse goes to the regions of the gods. Wise poets celebrate him, and we have won a good friend for the love of the gods.

"The halter of the swift one, the heel-ropes of the horse, the head-ropes, the girths, the bridle, and even the grass that has been put into his mouth,—may all these which belong to thee be with the gold!

"What the fly eats of the flesh, what adheres to the stick, or to the axe, or to the hands of the immedator, and his mais, may all these which belong to thee be with the gods!"

Two verses follow in the same strain, desiring that even the juice which flows from the roasted limb on the spit should be saved for the gods. "They who examine the house when roasted, they who say 'it smells well,' &c., may their work also be with us. The ladle of the pot, the skewers, the knives, even the foot-fastening of the horse, may all these which belong to thee be with the gods!"

Verse 15 says: "May not the fire with emoky smell make thee hiss, may not the glowing cauldron smell and burst." And again at verse 17 an apology is made for treating the divine offering as a louse.

Püshen rides or drives a goat. This is another name for the sum,

[&]quot; Iwashtel in a divine artificer,

² These are the names of the classes of pricess suppleyed.

"If some one strike thee with the beel or the whip, that thou stayest lie down, and thou art smorting with all thy might, then I purify all this with my prayer."

The second of the Aswamedba kymns we give from the translation of the late Professor Wilson. The Rishi is the same.

"Thy great Lirth, O Horse, is to be glorified, whether first springing from the firmament or from the water, insertuch as then hast neighed (auspicionaly), for those bast the wings of a falcon and the limbs of a deer.

"Trita harmoned the house which was given by Yama: India first mounted him, and Guidharba select his reins. Vasus, you fabricated the house from the aux.

"Thou, horse, art Yama: thou art Aditya: thou art Trits by a mysterious net: thou art associated with Soma."

In verse 4 it is said: "Thou declarest to me, Horse, who art (one with) Varuna, that which they have called thy most excellent birth." In allusion to verse 6, Professor Max Müller writes in his "Comparative Mythology:"

"In the Veda, where the sam is addressed as a horse, the head of the horse is an expression meaning the rising sam. Thus the poet says: 'I have known through thy mind thyself when it was still far—thee the bird flying up from below the sky. I saw a head with wings proceeding on smooth and dost-less paths.'"

After this recognition of the horse as the symbol of the sun, we are carried back in verse 7 to behold him "coming eagerly to receive food." And then, after alluding to "the full-haunched, stender-waisted" coursers (of the sun), which "gallop along like swans in rows," the divine horse is described with his body "made for motion;" his "mind rapid in intention as the wind;" "the hairs of his mane tossed in manifold directions."

Wilson's trace, vol. ii. p. 121; R. V. I. 160.

"The swift learse approaches the place of fermulation, moditating with mind intent upon the gods; the goat bound to him is led before him; after him follow the priests and the singers."

"Go (Horse) to day rejoining to the gods, that (the secrifice) may yield blessings to the denor."

There are three hyrans in which the borse is addressed as a divine horse under the name of Dadhikrá—the straight-going, the graceful-moving, the resplendent, the rapid, the destroyer of onemies like a heroic prince.

"Whom all men, rejuicing, praise, rushing everywhere, as if down a precipies, springing with his feet like a here eager for war, drawing a cor, and going swift as the wind,

"Dathiked has spread abroad the first classes of beings by his strength, as the ann (diffuses) the waters by his radionce; may he, the giver of hundreds and thousands, associate these praises with agreeable (rewards)."

In the second hyren the same Rishi, Vamadeva, says:

"May Aditi, consentient with Micro and Varuna, retuler him free from sin who has performed the worship of the steed Dadhikra, whom the fire has been kindled at the opening of the dawn."

And in the third, after speaking of Dadhikra as true, rapid, and leaping like a grasshopper, the poet concludes thus:

The sacrificial post or tree to which a victim, about to be offered, was tied, is another accessory of worship symbolised on

the occasion of sacrifice as itself divine. One hymn by Viswamitra is entirely addressed to this post, literally " forest lord."

- "Vantspati, the devout succeet thes with secred butter at the secre-
- "Standing on the cast of the kindled (Gre) keeping off our enemy at a distance, stand up for great auspiciousness.
- "Be exalted, Vannapati, upon this secred spot of earth, being mensured with careful measurement, and besture fond upon the offerer of the secrifice.
- "Well claim and hong with wreaths comes the youthful (pillar); most excellent it is as some as generoted; stendiest and wise renormters of the gods, meditating pionsly in their minds, raise it up.
- "Born (in the forcet) and beautiful in the sacrifice celebrated by men, it is (again) engendered for the saustification of the days (of sacred rites); stradfast, active, and intelligent (priests) consecrate it with intelligence, and the devent worshipper recites its praise."

It is then hoped that those posts which devout men have cut down, and which priests have fabricated, will convey the offerings to the gods, and having invoked the protection of the Adityas, heaven, earth, and the firmament, the layout concludes thus:

"Acrayed in bright (garments) entire (in their parts), these pillars ranging in rows like swans, have some to us created by pious sages on the east (of the fare); they proceed resplendent on the path of the gods.

"Entire in all parts and girded with rings, they appear upon the corth like the horne of borned cattle; bearing their praises by the priests: may they protect us in battles.

"Vanasputi mount up with a bundred branches, that we may mount with a thousand, thou whom the sharpened butchet has brought for great anspiriousness."

Mr. Mair calls attention to hymns in the Atherva-Veda, which ascribe divine powers even to implements used in

[&]quot; Wilson's teans, not iit p. b. R. V. iii. 8.

sacrifice, as: "The ladle (juhā) has established the sky," "the ladle (upobhrit), the stmosphere, and the ladle (dbrawa), the stable earth." And to an ex, which is curiously described as having an udder, and giving milk. This, Professor Aufrecht conjectures, means the kettle called gharma, which is a four-legged kettle used for boiling milk, and other materials used for sacrificial purposes."

The some-plant is another adjunct of sacrifice, which became itself divine, but it differs from the sacrificial horse and the post, and all other symbols; for instead of being considered divine merely whilst associated with sacrifice, the Soma became an independent deity. The intexicating properties of the prepared some-juice may have been the cause. They certainly recognised it as a quickener of the intellect. "Soma, like the sea," says one of their hymns, "has poured forth songs, and hymns, and thoughts."

Dr. Windischmann, in his treatise on this subject, says:
"The sound of the trickling juice is regarded as a sacred hymn.
The gods drink the secred heverage; they long for it (as it does for them); they are nourished by it, and thrown into a joyous intoxication. Indea, the Aswins, the Maruts and Agui, all perform their great deeds under its influence. The beverage is divine: it purifies, it inspires joy, it is a water of tife;
it gives health and immortality."

Mr. Mair has translated some rerses which justify these views, as, "Soma, when drunk, impels my voice; it stimulates the ardent thought." Another passage is rendered thus:—

We've quarted the some bright,
 And are immortal grown;
 We've entered into light,
 And all the gods have known.

Wilson, B. V. i. 118.
 R. V. iz. 26.

³ Ucter den Semacultus der Arier, p. 1904, R. V. vi. 47, 2. ⁴ R. V. viii. 88, 0.

What mortal now can hazu. Or foreman vex us more? Through thee, beyond alarm, Immortal god, we soar,"1

In one hymn, the discovery of this " Lord of plants" is attributed to Indra, who discovered it "hidden, like the nestlings of a bird, in a rock, amidst a pile of rocks enclosed by bushes." *

And again in a hymn, of which the poet Gotama is the Rishi:

"Agai and Some, the wind brought one of you from heaven; a lawk carried off the other by force from the samueit." *

Drought as a dragon had seized the some plant, and from his jaws it was rescued by the divine hawk.

"The swift winged hawk which, with a wheelless car, here the Soun, became in consequence pro-eminent over other bawks."

In other hymns the hawk is apparently identified with Indea.

"When the bird, inthesidating (its guardians), carried off hence (the Soma), it was at large; slying, swift as thought, along the wast path (of the firmament).

"Having taken it, the bawk brought the Some with him to a thousand and ten thousand sacrifices. This being provided, the unbewildered (Indra) destroyed in the exhibitation of the Boma (bis) bevildered foes. **

This is followed by another figure, of which the Rishi is again Vůmndeva.

 Muir's Orig. Sunskelt T., vol. iii. p. 163, and J. H. A. S., New Series, i. 94. ² Wilson's trans., vol. ii. p. 92₃. B. V. I. 190.

Wilson's traces, vol. i. p. 241;

R. V. L. 90c.

The story of a god in the form of u. hawk having carried away the foma from a ministale fastness, is thought to resouble the Soundinavisu legends. It is told in the Eddn, that Octio dispasered the inchristing most in the ice-bound coverns of the (giants). He bored his way through rocks, and corrapted the guardinas of the careers, and gut possession of the overted liquor. And then meaning the form of an eagle, he carried it of for the benefit of gods and men. In the Vedic hymns, frest is not the enemy, but drought. Sevention of works on Folk-Lore, by Kulm and Kelly, in Speciator, for Jan. 9th, 1864. " Wilson's trans, sol. III. p. 173; R. W. lv. 26.

"Being still in the germ, I have known all the births of these divinities in their order: a hundred bodies of iron confined me, but as a hawk I came forth with speed.

"When the bawk screamed (with exultation) on his descent from heaven, the archer, Krisian, parsuing with the speed of thought, and stringing his bow, let fly on arrow against it."

Amongst verses addressed to earthly objects, we observe first, a bird, supposed to be a partridge, whose cry, when coming from the south, was thought ominous of good fortune :—

"Crying repeatedly, and feretelling what will come to pass, the Kapinjala gives (due) direction to its voice, as a helmaman (guides) a boot.

"May no kite, no engle, kill thee; may no arelier, armed with arrows, reach thee; crying repeatedly, in the region of the Phris, he ominous of good fortune." *

The next hymn, which is also by the Righi Gritsamada, again offers praises to this bird:—

..... " he utters both notes, as the channeler of the Sama recites the Gayatri and Trishtubh.

"Thou singest, bird, like the Udgitri chanting the Sama; thou murmurest like the Brahmapatra at sacrifices.

"When uttering thy cry, O bird, proclaim good fortune; when sitting silently, cherish kind thoughts towards us; when then criest as than set flying, let the sound be like that of a late; so that, blessed with excellent descendants, we may worthily profec thee at this sacrifice."

The feeling with which an eclipse of the sun was regarded has the same fanciful, superstitious character. This phenomenon was attributed to Swarbhanu, who was supposed to be the son of an Asura or a Danava, two names which are in-

Wilson's trans., vol. iii. p. 174;
 W. V. iv. 27.
 Wilson's trans., vol. ii. p. 316;
 R. V. ii. 42.
 Bird, p. 317; R.V. ii. 43.

differently applied to those who are destructive or hostile. We will quote from a hymn by the Rishi Atri.

"When Sürya, the son of the Asum Swarbhaun, overspread thee with darkness, the worlds were beheld like one bewildered, knowing not his place.

"When, Indra, thou wast dissipating these illusions of Scarbhanu which were spread below the sun, then Atri, by his fourth exceed prayer, discovered the sun concealed by the darkness impeding his functions."

The Sun himself then speaks, saying to the poet:-

"Let not the violator, Atri, through hunger, swallow with fearful (darkness) me, who am thine: thou art Mitra, whose wealth is treth: do thou and the royal Varuna both protect me."

Speaking again in his character of Rishi, the poet says :-

"Then the Brahman (Atri), applying the stones together," propisisting the gods with profee, and adving them with reverence, placed the eye of Surya in the sky: he dispersed the delusions of Swarbhams.

"The sun, whom the Asum Swarbham had anveloped with darkness, the sons of Atri subsequently recovered: no others were able (to effect his release)."

Further instances might easily be added in which we should find that the grass, the cows, and the mortar in which the Soma juice is prepared, and even the stones which express it, receive a passing testimony of loving aderation. But enough has already been cited to show that the Rishis had an excessive inclination towards symbolism and personification. Nor can this be ranked as altogether an Oriental peculiarity, for the earliest poetry of other nations is marked by the same tendencies. It is a question still unsolved whether, and, if so, to what extent, the expressions used by the Rig-Veda poets were merely passing metaphors, or even at that early period had already become

Wilson's trans, vol. III. p. 297; R. V. v. 40.

⁴ For some excriñer.

developed in India into objects of real belief. The same doubt might apply to attempts made to identify Prometheus and Vulcan with the birth of the Vedic god Agni. One feels that the two notions are related, but cannot trace their genealogy. Other identifications again, such as that of the mythical dragous and the dragon-shaped cloud, into which Indra cast his thunderbolt, are sufficiently obvious. Vritra, the demon which imprisoned the rains, was the same as Alii. Ahi was the same as Sushna, and Sushna was another name for drought. Thus drought was a dragon; and Professor Kuhn believes that this Vedic cloud-dragon was the original of all the dragons which abound in the sculptures, pictures, and stories of Northern Europe, including that over which St. George of England triumphed.

Indra not only hurled his thunderholt at Ahi, but he "stole the wheel of the ear of the sun," and sent that at "the malignant." "Indea, thou hast for the sake of a mortal discomfited the sun." One has been accustomed to look upon the sun as superior to Indra; but these relative positions were liable to change; and it is probable that Kutsa, for whose sake the wheel was stolen, was one of a party, or seet, who gave the highest worship to Indra as supreme. This idea of rolling about the sun as a fiery wheel is also traced to Germany.1

Before touching upon the more abstract conceptions of Deity, of which the early hymns afford most interesting signs, we must notice the position there given to Yama, Death. In later Sanskrit literature, Yama was regarded as God of Death, and Buler over the Manes (disembodied spirits). But this expecution was of gradual formation; and in the hymns of the Rig-Vedz. the word Yama seems to have implied little more than Death;

b See J. Grimm. Deutsche Mytholo-gia, (2nd. ad.) 578, 586, where it is stated that the not in the Edda is culted a before or bright wheel." The relia of Kelly, European Folk-Lane, 98, 64. an amount festival is official to, inwidels a symbolic maggan, wheel was set on fire, and rolled rapidly shown a hill.

as, R. V. i. 38, 5; "Let not thy worshipper go along the road of Yama." When these hymns discuss the possibilities of future life, they allude to other gods, but not to Yama. In the 10th book of the Rig-Veda a hymn occurs in which Yama is described as coming into existence in company with a twin sister. named Yami, their father being called Vivuswat, and their mother Saranyů. For the precise meaning of the words Vivaswat and Sammya, some choice of interpretation is presented; for by one eminent scholar Vivaswat is called the "sky," by another the "light of heaven," whilst the literal meaning of the word appears to be "the expanding." We therefore adopt the suggestion made in a recent publication." that Vivaswat implies the firmament "expanding" to the sight at daybreak, or, in other words, becoming warm at surrise. In corroboration of which interpretation, we observe that Young is on some occasions called the son of Gaudharya, this being a word which implies the solar fire. According to the same view, Saranyû is the dark cool air. The warm air of morning meets the cold air of night, and the result is a double corrent of cold. and warm united. This is Yama and his twin sister Yami. But as corrects of air caused by daybreak are of short duration, Yama is represented by the poet as disentangling bimself from Yami so soon as they are born, and going alone into a mysterious region between heaven and earth. It is probably a later conception of the Vedic period which describes this as an abode made for him by the spirits or manes, and him as the first of mortals who went to that world; "for in passages where these ideas are expressed, there is," says the article alluded to above, " en association between the moving air and departed life which is foreign to the oldest notions of the Vedas." It is in the 10th book of the Rig-Veda, and again in the Atharva-Veda, that Yama is spoken of as the first of men who departed

^{1 [}Cahletärker] Chambers's Cyclopedia, x. 188.

to the celestial world-"the first who found for us the way." At this period Yuma is one of the Pitris (souls of ancestors). ultimately he becomes a king, who dwells "in light," and grants "luminous abodes to the pions." But although the disembodied souls of good men are walcomed when they reach the presence of Yama, the road to his dwelling is guarded by two four-eved, brindled terrific dogs-one dog being spotted, and the other dark-a notion which was possibly suggested by the dark and spotted effects of twilight in the "twice-four regions of the compass," athwart which the breeze of morning is supposed to rush. These watch dogs, we understand, signify that however hoppy future existence may be, the mad of death is beset by terror. "Choose an auspicious path," "hasten past the two four-eved brindled dogs, to are words addressed to the soul of a man whose body is being burnt; and again, under similar circumstances. Yama's favour is implored for the soul cutrusted to his "two four-eyed, road-guarding, man-observing watch dogs," which are further spoken of as "the two brown messengers of Yama, broad of nostril and insatiable, which wander about omong men."

To place ourselves in sympathy with this beautiful myth, we must bear in mind that in India the heat and light of the sun are overpowering, and that there is little twilight either at evening or in morning. Darkness comes and goes with almost a startling rapidity; and man, who has slept during a portion of the glaring daylight, welcomes the long hours of darkness, not unitally as hours of slumber, but as hours of relief from heat and sunshine. Hindus do not, as we do, shut out the night with curtains and closed doors, but often remain in the open sir, watching the faintest sign of coming light, and conscious of the carliest movements of the still night-air. A solemn feeling seems then to have awakened the idea, that the transient breeze coming forth from darkness and passing away into space, resembled death; and thus followed an impression, that death

was a power that must be propitiated by offerings. But the office of judging the dead is not assigned to Yama in the Rig-Veda.

We must now turn to those important bymns in which the "different gods" were viewed as "separate members of one soul." In a most interesting paper on the "Progress of the Vedic Religion towards Abstract Conceptions of the Deity," Mr. Muir refers to Yaska's opinion in the words above quoted. He observes, however, that Yaska wrote "at a period when reflection had long been exercised upon the contents of the hymns, and when speculation had made considerable advances." Mr. Muir then proceeds to show that such reflection had commenced even in the earlier hymns, and is indicated by addressing deity "under such new names as Viswakarman and Prajapati (lord of all creatures), appellations which were not suggested by any limited function connected with any single department of nature, but by the more general and abstract notion of divine power operating in the production and government of the universe,"

In the 81st and 82nd hymns of the 10th book of the Rig-Veda, Mr. Muir finds the word Viswakarman, which "had formerly been used as an epithet of Indea," to have become the name of a deity, if not of the deity.

- "Our futher, who, a rishi and a priest, colebrated a socrifice, effering up all these worlds,—he cornectly desiring substance, reiling his endiest (form), entered into later (men),
- What was the position, what, and of what kind, was the beginning, from which the all-secting Viewakarman produced the earth, and disclosed the sky by his might?
- "The one god, who has on every side eyes, on every side a face, on every side arms, on every side feet, when producing the earth, blows it forth with his arms and with his wings.
- "What was the forest, what was the tree, from which they fashioned the heaven and the earth? Inquire mentally, ye sages, what that was on which he took his stand, when establishing the worlds."

J. R. A. S., New Series, vol. i. p. 342. Orig. Sanakrit T. vol. iv., pp. 5, 7.

In the S2nd hymn of the same book of the Rig-Veda, Viswakarman is called "wise," "pervading," "the creator, the disposer," the "One" who "dwells beyond the abode of the seven Rishis." The last verse says, "Ye know not him who produced these things; something else is within you. The chanters of hymns go about enveloped in mist, and unsatisfied with idle talk."

In the following byson, known as the Purusha-Sükta, we find again the same idea of a Supreme God, who produced the world by offering himself in sacrifice.

"Purusha has a thousand heads, a thousand eyes, a thousand feet. On every side enveloping the earth, he overpassed (it) by a space of ten fingers.

"Purusha himself is this whole (universe), which has been and whatever shall be. He is also the lord of immortality, since (or when) by food he expands.

"Such is his greatures; and Purushe is experier to this. All existences are a quarter of him, and three-fourths of him (are) that which is immortal in the sky.

"With three quarters Purusha mounted upwards. A quarter of him was again produced here. He was then diffused everywhere over things which do not eat.

"From him was been Virigi and from Virigi, Purusian: when born, be extended beyond the earth, both behind and before.

"When the gods performed a sacrifice with Purusha as the oblation, the apring was its butter, the summer its fuel, and the antenna its (accompanying) offering.

"This victim, Purusha, born in the beginning, they immediated on the secrificial gross; with him the gods, the Sadhyas, and the Rishis secrificed."

The hymn goes on to say that Purusha, being divided, "The Brahman was his mouth; the Rajanya was made his prins; the Vaisya was his thighs; the Súdra sprang from his feet." And having further declared that the san, the moon, the earth, the

² B. V. r. 90. ³ Muir's Orig. Sanskeit T., vol. i. (2nd. vol.) p. 0.

sky, were all made from portions of Puresha, the bynan concludes thus:---

"When the gods, performing sterifice, bound Purusha as a victim, there were seven sticks (stack up) for it (around the fire), and thrice seven pieces of facil were made.

"With sacrifice the gods performed the sacrifice. These were the curffest rites. These great powers have sought the sky, where are the former Súdhyas, gods ?" 1

The most remarkable point in this Purusha-Sakta is that, although Purusha is recognised as having a kind of personality; as Lord of immortality, and himself the universe, he is offered up in sacrifice. Mr. Muir says that the hymn was "cridently produced at a period when the ceremonial of sacrifice had become largely developed, when great virtue was supposed to reside in its proper celebration, and when a mystical meaning had come to be attached to the various materials and instruments of the ritual as well as to the different members of the victim."

The Parasha-Sükta is also important, owing to the origin it attributes to Brahmans, Rájanyas, Vaisyas, and Südrus; but on this point it is observed that, "in a hymn of this allegorical and mystical character, it cannot be assumed that the writer intended to represent it as a historical fact, that the four different classes sprang from different parts of Parasha's hody; any more than that he desired to assert as literally true, what he has stated in verses 13 and 14, that "the moon was produced from his mind, the sun from his eye," &c., &c. The Rishis did not in fact sim at being historians; they were poets, striving to account for the phenomena of the universe by sublime, but contradictory, conjectures.

Before we quit this subject of sucrifice as producing the world, we must quote some verses of the 130th hymn of the 10th book of the Rig-Veds-

¹ J. R. A. S., New Series, vol. i. pp. | Mairis Orig. Sanskrit T., vol. s. 353-357.
(2nd. ed.) pp. 14, 15.

"The (web of) sacrifice, which is stretched on every side with threads, which is extended with one hundred (threads), the work of the gods,—these fathers who have arrived weave it; they sit where it is extended (saying): 'weave forwards, weave backwards.' 'The man stretches it out and spins it, the man has extended it over this aky."

It is then stated that the Sâma-Veda verses were the shuttles for the woof, the Gâyatrî was the metre attendant upon Agui, each metre being devoted to a special god. "By this means men were made Rishis. Behelding, I know (or I believe I behold) with my mind, (as) an eye, those ancients who performed this sacrifice."

There are some hymns in the Atharva-Veda translated by Mr. Muir, in which "The Supreme Deity appears," he says, " to be celebrated under the appellation of Skambla (or support)." In some verses he seems to be identified with Purusha, but distinct from and superior to Prajfipati, and again identified with India, and perhaps also with the highest Brahma who is "represented as been (or perhaps developed) from toil and tapeas." 4 Amid this confusion of persons, it is satisfactory to refer to the derivation of the word. Professor Goldstücker, as quoted by Mr. Muir, replies to a question from the latter in these words; "The sense of skumbka is, in my opinion, the same as that given in your 'Original Sanskrit Texts,' vol. iv. pp. 17, 18skambh and stambh being merely phonetic varieties of the same dhitu, and skumbka therefore the same as stambha. It is the 'fulcrum,' and in the Atharva-Veda hymns, x. 7, 8, seems to mean the fulcrum of the whole world, in all its physical, religious, and other aspects. The object of the hymn being to inquire what this fulcrum is, from the answer given to the various questions, it seems to follow that it is there imagined to be the primitive Desty or the primitive Veda, the word brokeness.

Mule's Orig. Eanslerit T. vol., iji. F Muir, J. R. A. S., New Beries, vol. i. p. 261.

in the neuter implying both. From this primitive Veda, not visibly but yet really (sat) existing, not only all the gods, worlds, religious rites, (verses 1, 2, 6, 19 ff.) were derived, but also the existing three Vedas (verse 14) and the Atharvan were fashioned (verse 20)."

For the remainder of this very important passage we must refer to Mr. Muir's article.

These hymns indicate considerable advance towards recognition of unity in the "Support" of the universe. A very indefinite recognition, we must allow; for, although Skumbha is the "highest divine mystery,"—"Men say that noncutity is one, the highest member of Skumbha." Such expressions are not infrequent in the ancient hymns, and we believe they indicate that the poet's views and feelings about infinity were such as no existing theories could satisfy.

The following hymn was first brought into notice by Mr. Colebrooke.

"Then there was no cutify, not momentity; no world, nor sky, nor aught above it; nothing anywhere in the happiness of my one, involving or involved; nor enter deep and dangerous. Death was not; nor then was innocrtality; nor distinction of day and night. But then breathed without afficient, single with (Swadhal) her who is eastained with him. Other than him nothing existed (which) since (has been). Darkness there was; (for) this universe was enveloped with darkness, and was amilistinguishable (like fluids mixed in) waters; but that mass, which was covered by the linest, was (at length) produced by the power of contemplation."

Mr. Mair gives the following translation of this hymn;

"There was then neither nonemity nor entity; there was no atmo-

J. R. A. S., New Steles, vol. і, р. 390.

² Colchrooka, Mise. Essays, i. p. 33. R. V. a. 198.

¹ Sea Mr. Muie's Paper, entitled, ² Progress of the Vedic Relagion tocords obstract Conceptions of the Deity,²

sphere, nor sky above. What enveloped (all)? Where, in the receptable of what, (was it contained)? Was it enter, the profound obyes?

"Death was not then, nor innoctality; there was no distinction of day or night. That One breathed calculy, self-supported; there was nothing different from or above it.

"In the beginning darkness existed, enveloped in durkness. All this was undistinguishable water. That One which lay void, and wrapped in nothinguese, was developed by the power of ferrour (topics).

"Desire (kdms) first erese in It, which was the primal garm of mind; (and which) soges, searching with their intellect, have discovered in their heart to be the bond which connects entity with non-centry.

"The ray (or cord) which stretched across these (worlds), was it below or was it above? There were there impregnating powers and mighty forces, a self-supporting principle beneath, and energy aloft.

"Who knows, who here can declare, whence has equing, whence, this creation? The gods are subsequent to the formation of this (universe): who then knows whence it arcse?

"From what this exection arose, and whether (any one) made it or not.—He who in the highest heaven is its ruler, his verily knows, or (even) he does not know."

Referring to the views which ancient Hindus entertained of these ideas, we find a writer in the Satapatha Brihmman of the White Yajur-Veda, explaining that "in the beginning this universe was, as it were, and was not, as it were. There was then neither nonentity nor entity; for mind was, as it were, neither entity nor nonentity." But it is further explained that "mind being created," wished to become manifest, and for this purpose mind performed vigorous abstraction, which was an effort so severe that mind swooned; but afterwards "mind created voice, voice created breath, breath created eye, eye created car, our created action (or ceremony), and action created fare." I

We observe the same desire to express belief in an unknown

infinite power in the 121st hymn of the 10th book of the Rig-Veda. The following verses are quoted from a translation by Professor Max Müller, the first words being:

- "In the beginning there arose the source of golden light,"
- "He whose power these snowy mountains, whose power the see proclaims, with the distant river:—He whose these regions are, as it were his two arms;—Who is the god to whom we shall offer our sacrifice?"
- "He through whom the sky is bright and the corth firm—He through whom the beaven was established, may, the highest beaven—He who messeured out the light in the six:—Who is the God to whom we shall offer our secrifice?
- "He to whom beaven and earth, standing firm by His will, look up, trembling inwardly—He over whom the rising sun shines forth; —Who is the God to whom we shall offer our specifice?
- "Wherever the mighty mater clouds ment, where they placed the seed and lit the fire, thence excee He who is the only life of the bright gods:—Who is the God to whom we shall offer our sacrifice?
- "He who by Itis might looked even over the water-clouds, the clouds which gave strength and lit the sacrifice, He who is God above all gods;—Who is the God to whom we shall offer our energice?"

Mr. Muir, in his later version, commences this hymn thus:

"Hitonyagarbha areae in the beginning."

And he gives a tenth and concluding verse:

"Prajúpoti, no utiez than thou is lout over all these excuted things; may we obtain that, through desire of which we have invoked thee; may we become musters of riches." "

But the ancient Hindus did not merely make sublime enquiries touching the existence and eternity of God and the universe, but they were a people who could confess ignorance and say, "I understand not." "Mine cars are turned (to hear him), mine eyes (to behold him); this light that is placed in the heart (seeks to know him). What shall I declare him? how shall I comprehend him?"

Many other passages might be cited to show their feeling of the impossibility of understanding these subjects; but yet more interesting are their confessions of sin, as:

" May our sin, Agui, be repented of."

"Thou whose countenance is turned to all sides, art our defender: may our sin be repeuted of. Do shou convey us in a ship across the sea for our welfare; may our sin be repeated of.":

But the most touching confessions of weakness, sin, and sorrow are in hymns to Varuna, thus translated by Prof. Max Müller:

Let me not yet, O. Yaruna, enter into the house of clay: have mercy, Almighty, have morey!

" If I go along trembling, like a cloud driven by the wind; have mercy, Almighty, have mercy I

Through must of strongth, thou strong and bright god, have I gone to the wrong shore; have mercy, Almighty, have mercy!

• Thirst came upon the worshipper, though he stood in the midst of the waters; have morey, Almighty, have mercy!

"Whenever we men, O Varano, commit an offence before the heavenly hest; whonever we break thy law through thoughtlessness; have mercy, Almighty, have mercy!"

In another hyren of this character the penitent says :

" It was not our doing, O Variana, it was necessity, an intexicating draught, passion, dice, thoughtlessness. The old is near to mislend the roung; even sleep brings varighteousness."

Wilson's teams, vol. iii. p. 397;
 R.Y. vd. 0.

¹ Itsel, vol. i. pp. 253, 254; R. V.

² Vacura is a come for the culti-over Night and Water. It is the same word as the Greek Oigaren, and means something which covers, as water covers the

outh and night covers the browns. High motest character is always attribated to Varuna, but it is to Varuna as a symbol of Unsen, Impersonal, Almaghty power.

Almighty power,

4 A. S. L., q. 540; R. V. vii. 87,

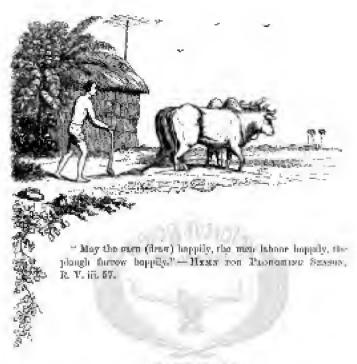
1 bid, p. 541; R. V. vii. 88.

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Alluding to these confessions, Mr. Muir observes: "Varians, far more than any other god, was regarded as possessing a high moral character." And "the same, or nearly the same, functions and attributes," he continues, "as are ascribed to Varuna are also attributed to him and Mitra conjointly. They uphold and rule over the earth and sky, the shining and the terrestrial regions, and place the sun in the heavens," and so forth. But the distinction is, as pointed out by Dr. Roth, that, whilst Mitra and Varuna are equally the kings of day, Varuna alone is regent of the night."

1 J. E. A. S. New Series, vol. i. p. 86.





CHAPTER III.

Locality of the Rig-Fede Hindox.—Country of the Seven Rivers.—Societies to the East.—Eirer Kophen to the West.—See unknown.—Country wild.—Lion., Waters, Maphants.—Woods cleared by Fire.—Agriculture.—Hymn for Secret of ploughing.—Metals, Money, Gambling.—Wer.—Dark-complexioned Enemies.—Conquered or analysemoles.

Vanue bymas have been giving us the religious thought and poetic expression of the most ancient period of Hinduism, and, at the same time, have been leading as on to inquiries where it was that this "nation's life" commenced. To such inquiry the hymns themselves make a reply, by pointing to the number and importance of their rivers. Index, they say,

" Dug with the thunderbolt the beds of the rivers, and sent them forth by long continuous paths."

"By sacrifice the divine rivers, immortal, numbermetal, continue perpetually to flow with sweet waters, like a horse that is being arged in his speed."

Or a libation used in secrifice is said to

. . . . "full copious, swift as the wind, and rapid as the waters of a river down a declivity, bornking through the conduing hanks, and hurrying on with their waves, like a high spirited steed."

Rig-Veda poets delight not only in the force, but also in the number of the rivers by which they are surrounded. Two or more rivers are continually invoked. Indea is praised because "he has replenished the four rivers of sweet water, spread over the surface of the earth." And ou snother occasion "fear entered into the heart of Indea," and he traversed ninety and nine streams like a (swift) bank." The more usual language of the Rig-Veda is that Indea sent forth seven rivers.

"India made the waters flow for man; he has sent forth the seven rivers."

" Judya thou becamest (furious) like a horse's tail, then last rescued the kine; thou hast let loose the seven rivers, "

These "seven great rivers" are supposed to have "sugmented in might" the radiant god Agni "as soon as he was born."

The seven ascenul, ever-youthful rivers, spring from the same source, reteived Agai as their common embryo."[†]

Amother poet says,

³¹ All (sacrificial) visuals concentrate in Agai, as the seven great rivers flow into the ocean. ³⁴

[!] Wilson's teaps., vol. iii. р. 194 г. Р. V. iv. 3.

² Bid, p. 229; R. V. iv. 38

^{* 166,} vol. L. p. 166; R. V. L.62. * thid, vol. L. pp. 88, 80; R. V. I. 92.

Wilson's trans., vol. iii. p. 176;
 R. V. iv. 28.

[&]quot; Roid, vol. i. p. 87; R. V. i. 22

[?] Ibid, vol. if. p. \$20; R. V. iii. l. Ibid, vol. l. p. 180; R. V. i. 71.

These and similar passages have long been accepted as signs that the Rig-Veda Hindos must have dwelt in the country of the seven rivers, a district described in Sanskrit literature as the Sapta Sindhu; but it is to M, Vivien de Saint-Martin that we are indebted for a more definite and accurate knowledge of Rig-Veda geography. M. St. Martin has devoted much time and attention to his treatise on this subject, feeling that it was the geography of the hymns which gave them real historic value, and that by an inquiry of this nature alone it was possible to fix the site of the Hindus during the Rig-Veda period, and to trace their progress from the Indus to the Gauges. He finds in M. Langlois's translation of the Rig-Vesla a leving addressed especially to rivers, which he believes to be amongst the later compositions of the Itig-Veda period. Seventeen rivers are there separately invoked, the chief of which he identifies with the rivers of the Panjab. The inspiring subject of the hymn is the grandeur of Sindhu (or the Indus). Sindhu descends from the hills with the sound of thunder. Other rivers hasten on to bring tribute to the great Sindhu, who marches grandly as a mighty monarch between the extended wings of his army. But the poet is dwelling, apparently, in the eastern quarter of the Rig-Veda territory, and he has seen, or has, at least, heard of the Ganges and the Jumma. The hymucommences, "O Ganga, Yamuna, Saraswati." M. St.-Martin observes that only on one other occasion is the Ganges mentioned in the hymns; the Jumma is better known, being nearer to the Indus, but is comparatively unimportant, whereas the Saraswati. which is the third river of the invocation, "belongs completely to the historic theatre" of the period. The Sareswati is worshipped as a protecting barrier between Hindus and castern enemies.

^{&#}x27; See his Edude sur la Géographic d'hest de l'Issle, d'après les Hymns et les papeubrions primitires du Kord-l'édiques, Paris, 1869.

"The Saraswall is the most beautiful, the mest amiable, the most honoured augung the seven sisters."

"The waves of the Saramati flow for our protection, she is for us like a town of imp."

"Saraswati, do then protect us; associated with the Maruta, and firm (of purpose), evertome our fors, whilst Indra slays the chief of the Sandikan.

"May Indge be most proupt to come nigh for nor protection, and Samswati dwelling with (tributary) rivers."*

And again in the sixth book of the Rig-Veda from which we have just quoted, the Rishi Bharadwaja addresses a whole hymn to the Saraswafi. As a goddess, but still a river, she is thus described :5

"With impetuous and mighty waves she breaks down the precipiees. of the mountains, like a rigger for the lone fibres; we adore for our protection, with praises and with sacred rites, Samswati, the underminer of both her banks.

" Destroy. Saranwati, the revilers of the gods, the offspring of the universal delador, Brissyn; giver of sustruence, than hest acquired for men the lands teelized by the Assuris; and hast showered water upon them.

" May the fierce Samswati, riding in a golden chariot, the destructions of enemies, he pleased by our carnest laudation.

" May Seraewati, who has seven sisters,

" May Saraswati, filling (with indiance) the vast express of corth and beavers, defend as from the revilor."

In conclusion, Saraswati, "who is the most impetuous of all streams," is entreated not to overwhelm the worshippers "with (excess of) water. "

At a later period, the Samswaff attained a reputation for such sauctity, that hely hermitages, or associations of ascetics were established on its banks, and its neighbourhood was resorted to

¹ St. Martin, Géographie, p. 13.

⁴ Third, p. 16.

Hyum by Oritsonado, Wilson's trans., vol. ii, p. 284, B. V. ii. 30,

^{&#}x27; Hymnby Rijisuan, Wilson's trues., cel. vi. p. 462; R. V. vi. 32.

[&]quot; Wilson's trans, vol. iii. p. 504 ff. p. R. V. at. 61.

as a place for solemn sacrifice. Even at the present time the river retains its reputation, and is regarded with peculiar remeration, by those who dwell in its immediate vicinity.

At a later period the code of Manu declares the country cuclosed between the Samswati and the Drishadwati² to be a holy territory fitted for the abode of Brahmans.

Again in the Rig-Verla we read :

Do thou, Agai, shine on the frequented (banks) of the Drielmdwati, Apoyn, and Sersewati rivers.⁷⁵

The Drishadwati and the Apaya are not, however, noticed in the hymn to rivers which passes from the Suraswati to the Satadra or Sutledge:

O Ganga, Yamano, Sanswett, Satadrů, with the Purashni, listen to my brone,

The Satadra, or Satledge, is the largest of the many affluents of the Ludus. The Beas runs into it near Ferozepore, and the hymns allude in an interesting manner to their confidence. The Sauskrit name for Beas is Vipasa, literally, "unloosed," or "unfettered." M. St.-Martin considers the Parushui in the hymn to be the Vipash under another name, the word Parushul, signifying "cloud," being used probably to describe the mist and spray with which this river was seen to rush along. The Marudviddhå, which follows, is a name said not to appear in any other passage of the Rig-Veda. It is figured in Kiepert's Man, published with Lussen's Ind. Alt., rol. ii. The word significa-"increased by the winds," and it is identified by M. St.-Martin with the Ravi. Still proceeding westward, we come to the Akesines and the Vitasta, affluents of the Ravi. The Akesines is now called the Chemb; but in the time of Alexander the Great, as in that of the hymn to rivers, it have the mame

¹ St.-Marrin, p. 19. 1 Manu, it. 17.

Wilson's trains, vol. lif. p. 25;
 J. V. iii. 28.

Akesines, or Black. The Vitasta is now known as the Behat, the Hyphasis of Alexander's geographers.

On crossing the Vitasta, or Bebat, M. St.-Martin observes, that we quit the territory known as the Punjab, and enter a country with which historians and travellers are much less familiar. This extreme north-western district was celebrated in the nuclent period of India for sacred ponds (or tanks) and is called, on some occasions, Rishika, or country of Rishis.

We need not here follow M. St.-Martin in the identification of the last six or eight of the rivers which the hyun invokes, but they are expressly named as joining the Indus:

"O Indus, thou at first mingless thy capid waters with those of the Trishtamit, of the fines, of the Sveri, of the Kubbé, thou correct with thee on the same charles the Greenti and the Kromu."

The Kubba is probably the same as the Kophen of the Greeks, and the Greek Kophen undoubtedly indicated the Kabul river. Stast means originally "juice," "water," and this and the other rivers here mentioned all appear to have arisen in the mountains above Kabul.

This description of a country in which one great river bursts forth with a sound of thunder, and runs its course attended or accompanied by six or seven other rivers, and their minor affluents and branches, applies most accurately to the Punjah. Into this country of many waters the Hindus of the Rig-Veda had migrated. They entered from the west. They saw the Indus already become a great river from its confluence with the Kophen, and they called it Sindhu (Indus) River. They crossed in succession, 1st, the Jelum (Vitasti); 2nd, the Chenab (Akesines); 3nd, the Ravi (Marndwiddhi) the river of Lahore; 4th, the Beas (Vipitsh); 5th, they recognised the junction of the Beas with the larger Sutlej; and 6th, they arrived at the

Sarsawati, which they accepted as a protecting boundary. This was the "Iron Gate" between Nishidas," and probably in accient days the Saraswati may not have been the insignificant stream it is at present. M. St.-Martin finds traces of old cities in what is now a desert, and he conjectures that by burning down forests, and depriving the land of moisture, the Hindus themselves changed fertile soil into sand.

The country extending from the Saraswati in the east to the giver Kephen or Kabul in the west, may be accepted, therefore, as the geographical area over which the Hindus ranged during the period of the Rig-Veds. To the north they were bounded. by the Himalaya and lower ranges of mountains; and to the south the hymns have been thought to lead us to the sea. Poets continually declare that "the rivers righ to the ocean;" that the "winds toes the clouds as the ocean tosses ships;" that "merchants desirous of gain crowd the ocean with their ships." But M. St.-Martin does not believe that Hindus had reached. the sea at so early a period. The Sumudra or great water into which the rivers reahed, was, he believes, the Indus swollen to the dimensions which it acquires in Scinde. He refers to Liqui. Pottinger, in whose "Travels" we find the following passage, describing the Indus, which "varies its course, between south and south-west, to the fortress of Attock, in north latitude 33° 55'. To the northward of that place it is distinguished by the title of Aboo Seen, or Father River, and there it is usually

Max Miller, Letter on the Classification of the Turndan Languages, p. 170.

The names of these rivers are spell differently in different books. They are time enumerated in "Balcochistan and Sindo" by Lieut, Politinger:

[&]quot;The five rivers of the Ponjah, presing from west to cust, are the Behatter Chelma, anciently Hydrapes. The Chanach, or Jenauls, successfy Alesines. The Euree, or nucleus Hydrastes. These three units about 70 tails north-suct of Mostley, and take

the minut of the centre one, or Chrench. The fourth store is the Besse, and the lifth the Satirdge. These two, when nested, form the Hyphanic of nacion, geography. They are sometimes known by the name of the Satirdge, but much frequently nown-days called the Guera or Gerral. They run into the Chanach, in bijitade 20' 10' north, longitude 71° 28' east, and the whole receive the title of 'Panjand,' or 'favetrooms,' until they enter the follow, as stated in the text."—Chap. x. p. 358, note.

' St.-Mactin, p. 22

called the Roodé Attock, or river of Attock, by which name it is known until joined by the Punjand, or five streams, that water the provinces within the Punjah. Here it may be said to enter Sinde; and, accordingly, it seems to be thenceforth exclusively spoken of as Doryae Sinde Sea of Sinde."—Travels, Beloochistan and Sinde, page 356.

This country, intersected by many rivers, appears in the Rig-Vedn to have been infested by wolves and other wild beasts. A man who had fallen into a well cries out, "Sorrows assail me, as a wolf falls upon a thirsty deer." Or the Rishi Kotse says, "the rays of the sun drive back the wolf crossing the great waters." And again, still haunted by dread of wolves, the same post says:—

"Once, a taway wolf beheld mo faring on my way, and having soon me, rushed upon me (rearing), as a corporate whose back schee (with stooping, stands error from his work)."

The prowess of Vishnu is such, that "he is like a fearful, ravenous, mountain-haunting, wild beast." The word used is supposed to mean a lion.² "As hunters chase a lion in a forest," occurs in a hymn by the Righi Paora, and similar expressions are not rare.

Peacocks, parrots, quaits and partridges, inhabited the woods; elephants trampled down³ the forests; and, as in North America, five made for them a path through blackened woods.

Of Agni, they say :-

A similar description is given by Manufatuert Elphinstones -

"The Jelenn joins the Chamb about 101 miles above Marollus. About 20 miles lower down these joint streams reages the Earl. Ask. At Sheemcobakee they are joined by the Gharm, or joint-streams of the Decas and Butledge. Even this point to Mittends Not. where they full into the Index, these fire streams take the amount of Fuginus. The Indusent Paginus with parallelio cachedlur, the distance across being only

10) miles. The whole of this space is can complete start of water in the raine and bot accept, and appears as carrier."—Appendix to Mondatanet Elphinoton's 'kingdon of Coulon,' ech. i., Appendix D., from Lient, Macarding, p. 477.

² Wilson's teores, vol. i. p. 254; R. V. i. 105.

Ibid, vol. ii, p. 84 j. it. V. i. 154.
 Ibid, vol. iii. p. 890 j. R. V. v. 74.
 Ibid, vol. i. p. 174 j. R. V. i. 61.

"Who chines amidst the forests as if satisfying himself (with food); who (rushes along) like unter down a declivity, and thumbers like a charica (of war); dark-pothed, consuming yet delightful, he is regarded like the sky, smiling with constallations.

"He who is in many places; who agreeds over the whole earth, like an oriental without a bendenan, that goes according to its own will: Agui, the bright chiming, consuming the dry bushes, by whom the pain of blackness (is inflicted on the trees), entirely drinks up their maintage."

And thus, as M. St.-Martin believes, fire slowly dried up the country, and caused the great sandy deserts of Sugdh and Marwar, in which the Sacaswati became barried.

Proises to Agni, "whose pure and spreading flame blazes in the forest," are very frequent. He is called "freder upon trees," when "resily thinning the woods," his flames spread over the curth, he "glides along unarrested," "rapid in movement as a fast-flying thief."

Agai shears the hair of the earth. The wind makes manifest Agai, specing with the askes of the forest. The forests are enwrapped in "a banner of smoke," and "the birds are terrified;" but when the flames have done their work, the wood is "easy of necess." Penetrating thus through taugled forests, we find them amongst "mountains, whose tresses are trees," inhabited by graceful spotted deer," and singing hymns in farour of agriculture.

"O becatiful Assies, sowing barley with the plough, drawing furthfood for men, and sweeping away the Dosyo with the thunderbolt, ye have created great light for the Arma"."

Arya means themselves (the Hindon); whilst Dasyn, literally thicf or robber, is one of their names for the people who spoiled their crops, and whom they ultimately compared. Barley, we observe, was sown with the plough; and Probessor Lassen gives it

Wilson's trains, vol. ii. p. 221.
 W. V. ii. 4.
 Phid, vol. iii. p. 480; R. V. el. 12.
 Mun's Orig. Samkeit T., vol. ii. p. 276.

as his opinion, that as the word for plough, in western languages, is not derived from Zend and Sanskrit, we may infer that these nations separated before ploughs were much known.\(^1\) At all events, the Hindus of the Rig-Verla could plough; and they have preserved a hyurn to be used at the commencement of the ploughing season.

"May the beavons, the waters, the firmament, be kind to us; may the lord of the field be geneious to us; let us, undeterred (by fues), have recourse to him.

" May the exec (draw) happily, the men labour happily; may the traces bind happily; wish the good happily."

Other hymns speak of measuring "fields"; with a red, and carrying home produce in carts.

The Sisu (Dalbergia Sisu), now known as one of the chief timber trees of India, is used for the construction of ears.

"Fix firmly the substance of the Mayor (axle), give solidity to the sist (floot) of the car."

Carpenters, or what we should call coach-builders, were even more important to these early Hindus than they are to us; and a well-built car is invoked as a divine protection.

"(Chariot made of the) forest-lord, he strong of fabric; be our friend, to our protector, and he minused by warriors: then art girt with conhides."

"Wambip with oblations the chariet constructed of the substance of heaven and earth, the extracord essence of the forest-lords; the encompassed with the now-hide."

In these case they appear to have been continually travelling. Road-making is alluded to, and also resting-places on the road; as which refreshments were in readiness; at least so thought

Lod. Alt., vol. i. p. 964 (2nd al.).
 Wilson's traces, vol. id. p. 224;
 R. V. iv. 57.

Ithid, vol. i. p. 254, j. B. V. J. 110.

Wilson's trans., vol. ill. p. 85; P.V.

³ Ibid, rol. iii. p. 475 , R. V. ci. 47.

the late Professor Wilson. The Maruts, or winds, are said to have such resting-places provided for them amongst the clouds; and as "Prapathas or Choltries were not likely to be pure mythological inventions, those for the Maruts must have had their prototypes on earth."

"Maruta, all good things are in your curs; on your shoulders abides omulous strength; at your resting places on the road refreshments (are tready. "It

Metals are continually mentioned in the Rig-Veda, where a poet praises Indra as eagerly "as a carpenter bends the pliant metal round the wheel;" and when the foot of Vispala, wife of Khola, " had been out off like the wing of a bird, in an engagement by night," the Aswins "gave her an iron leg that she might walk; the ludden treasure (of the enemy being the object of the conflict)."2 Of arms and ornaments made of metal, we have already had some brilliant descriptions. Metal money would also appear to have been in use, nighter of gold being mentioned.

" 1, Kakshivat, unhesitatingly accepted a bundered nishbas." 2

Their riches they " hid in a chest, a hill, or a well, as is still the custom in many parts of India." Ten lace of rupees, belonging to the Peshwa (£100,000), were found built into the side of a well, when the English took possession of Poonali. And within the last few years we read, that the late Queen of Oude prepared a secret place, under the lake which washed the palace walls, wherein to conceal her money, in the event of the English taking military possession of the country,

Wilson's true, rol. ii. p. 151, and

Tutov xvi; E. V., i. 168,

' Ibid, vol. i. p. 311; R. V. i. 116,

' Ibid, vol. ii. p. 15; R. V. i. 126,

On the word nishin, are "Ancient Indian Weighth," pp. 7—10, a paper communicated in 1894 to the Numismutic Society of Levelon, by Mr. Edward Thomas, Stamingatic Chronicle, New Series, vol iv. p. 122, note.

Nishbos appear to have been gold. coins, worm in needbaces. Mr. Thomas. cites Fredersor Goldetteker as envirus. "that the word may be satisfactorily derived from sin, out, and &c, 'splen-dour' (from con, to shize)." Nielda, cocurs in Finitel, v. j. 20, v. i. 30, v. ii. 110.

Trues, of the Sunking of Skens-Vacks, by Rev. J. Stevenson, p. 37, note:

The use of money in trade may not, however, have been unknown; for "merchants desirous of gain" are cited in the Rig-Veda as sending their ships to the sea. In another hymn it is said, that whether men are "helpless or clever," they must "adhere to a bargain," even though it should have proved disadvantageous.²

Amongst the vices which the Vedic hymns record, gambling is the most frequently mentioned and the most deeply deplored. In a hymn, praying for protection from enemies, the Rishi Kanwa says, that he does not denounce the man who reviles him; he "fears to speak evil (of any one), as a gamester fears (his adversary) holding the four (diec), until they are thrown."

In the touching 87th hymn of the 10th hook of the Rig-Veda, the penitent exclaims, "It was not our doing, O Varuna; it was necessity, an intoxicating draught, passion, dice." Another hymn, from the same tenth book of the Rig-Veda, "may possibly," Mr. Mair observes, "be the production of one who lays before us the sad results of his own bitter experience;" showing with "great vividness and graphic power" that "the seductions and miseries of gambling" were "as acutely felt in those early ages as they are in these later times."

- 1. The tunkling, sir-how (products) of the great Vibbidaka toes (i.e., the disc) delight me as they continue to roll on the disc-hoard. The exciting disc suchant me, like a drought of the some-plant growing on Mount Méjavet.
- 2. She (the gamester's own wife) pover wronged or despised me, She was kind to me and to my friends. But I, for the sake of the partial dice, have spanned my devoted spouse.
- "3. My mother-in-law detests me; my wife rejects me, In his need (the gamester) finds no comforter. I cannot discover what is the enjoyment of the gambler, any more than I can perceive what is the happiness of a worn-out back horse.

Wilson's trans, vol. 5, p. 128;
 Wilson's trass, vol. i. p. 114;
 Wilson's trass, vol. i. p. 114;
 R.V. i. 48.
 Bid, vol. lil. p. 170;
 R. V. iv. 21.

- "4. Others pay court to the wife of the ment whose wealth is cureted by the impetuous dice. His father, mether, lumthers, say of him, 'We know authing of hise; take him away, hound.'
- "5. When I resolve not to be termented by them, because I am abundanted by my friends, who withdraw from me: yet, as soon as the brown dice, when they are thrown, make a ratifing sound, I buston to their rendezvous like a women to her parameters.
- "6. The gamester comes to the assembly, glowing in body, and inquiring, 'Shall I win?" The dice influenchie destre, anking over his winnings to his opponent.
- "7. Hooking, pierwing, descritful, resultions, delighting to turnout,—the dice dispense transient gifts, and again rain the winner: they are covered with honey, but destroy the gambles.
- " B. Their troop of fifty-three disports itself (disposing men's destining) like the god Saviuri, whose ordinances never fail. They how not before the weath even of the fietvest. The king binself makes obeliance to them.
- " 9. They rell downward; they bound upward. Having no hunds, they overcome king who late. These celestial coals, when thrown on the dice board, exerch the heart though cold themselves.
- Of The destinate wife of the generator is distressed, and so, too, is the mother of a sou, who goes also knows not whither. In debt, and sorking after names, the grandler approaches with trepidation the lances of other people at night.
- "11. It seems the generator to see his own wife, and then to observe the wives and happy homes of others. In the murning he yokes the brown horses (the dier); by the time when the fire goes out he has sunk into a degraded wretch."

The lynun concludes with words of advice:

- "13. Nover play with dice; practise husbandry; rejoice in thy property, esteering it sufficient."
- of 14. Be friendly (O dier); be suspicious to us; do not bewitch us powerfully with your enchantment. Let your hostile wouth abute. Let others be subject to the fetters of the brown ones (the direct.)

The Atharva Veda appears to record nearly invocations from gamesters,—the following verses are quoted by Mr. Muir:

J. Mule, J. R. A. S., New Series, vol. fi. pp. 22, 39; Ji. U. 3, 34.

" As the lightning every day strikes the tree irresistibly, so may I to-day irresistibly stoits the gamester with the disc.

" May the wealth of the rich and of the poor agreeisting be collected from every side into my hand as winnings."

In other hyuns of the same Veda the Aparusas are invoked, as a "I invoke hither the skilfully-playing Aparus, who collects and scatters, and receives gains in the game of diec. May she, who dances about with the dice when she wins by gaming, grant gain to us " The Aparusas again in A. V. ii. 2, 4, are "fond of dice," and "soul-bewitching."

From the passages already cited, we perceive that the Rig-Veda Hindus had already made some progress, not only in divine philosophy, but in the arts of life. From other passages, again, we gather that the people probably lived in small towns or villages, much as they do now, governed then, as now, by a headman or elder. In a hymn addressed to the god Agni by Bharadwhja, he says:

"The mortal who feeds thy consecrated burnt-offering with fuel enjoys, Agai, a dwelling peopled with descendants, and a life of a hundred years.

"Thou art to be praised amongst the people, for thou art our wellbeloved guest, venerated like up elder in a city." 1

Good government is alluded to by the Riski Agastya, when he says to the god Indra:

"May we be, as it were, thy valued friends Emulous in commendation, like (those contending for the favour) of men, may India, the wielder of the thunderbolt, be equally (a friend) to us; like those who, desirous of his friendship, (concilinte) the lend of a city (ruling) with good government."

These "Lords of Cities" probably held power, subject to certain obligations towards a King or Raja, and the king was

Meilr, ibid. Atharra Veda, vii. | * Wilson's trans., vol. iii. p. 384;
 St. V. vi. 2. * Ibid, p. 31.
 * Ibid, vol. ii. p. 165; R. V. t. 178.

not only of the soldier class, but himself practically a soldier leading his forces into buttle. Rishis were the advisers of kings, and were sent for on all important occusions to perform sacrifiers. Rishis often marry the daughters of Rajas, or it may be that the son of a Riski is considered a suitable match for the daughter of a Ruja. There is a story of this kind concerning the "opulent Rathaviti," who dwells upon the (hanks of the) Gomati (civer) a feeder of the Beas or Viplish, and has his home on (the skirts of) the Himalaya. This story we recount the more willingly, because it shows the position held by women. A priest of the family of Atri performed for this Raja a certain sacrifice, and being pleased with the appearance of the Raja's daughter, who was present at the ceremonial, he asked for her as a wife for his son. The girl's mother objected, because the young man was not himself a Rishi, and no maiden of their house had ever been given to a less saintly personage. This difficulty, however, was got over. The young man commenced his probationary course by practising materities. wife of a neighbouring Ruja then gave assistance by presenting him with a herd of cattle and costly ornaments; and, lastly, the Maruts, or Winds, appear to have conferred upon him the honour of Rishihood, whereupon he ventured to send these words to the Raja:

My love (for your daughter) does not depart, "1

We perceive by this history that women were not then required, in Oriental phrase, to "keep the purdah," or remain behind a curtain; for the daughter and her mother were present at the public sacrifice made by the "opulent Rathaviti," and the wife of another Raja was able to take part in the consequent love-making, and to assist the lover with wealth. Inscidental comparisons also show that the presence of women in public was

Wilson's trans., vol. lii. p. 246; R. V. v. 61.

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recognised,—as when the forest trees are said to be plarmed at the approach of the Marnts, and to wave to and fro "as a woman in a chariot," or the Maruts moving in the firmament are compared to the splendid wife of a man (of rank).* Other expressions occur in descriptions of Ushas or Agni showing tender affection for women, and in one passage it is stated that an aumarried daughter has a claim upon her father, brother, or other male relatives for subsistence."

In the 124th hymn of the first book of the Rig-Yeda, Ushas is said to go to the west, "as (a woman who has) no brother (repairs) to her male relatives; and like one ascending the hall (of justice) for the recovery of property, (she mounts in the sky to claim her lustre)."

In the incoduction to the volume containing this hymn, Professor Wilson observes that "it appears, although not very perspicuously described, that daughters had claims to a share of the paternal inheritance."

Chariots and horses used in war were an essential element of wealth; for, as might be expected, the newly-arrived Aryas or Hindus were constantly at war with the people, whose lands they were codenvouring to occupy. On these occasions they invoke Indra, "borne by his steeds," "breaking in two the hostile host," "vigorous, rushing like a war-horse." He who

ing, is however not only at variance with authorities quoted by himself, but would be, I am assured, in its absolute bearing at variance with the later decisions of Hinch lawgivers. (Clempare, g., Colebrooke's "Two Treaties on the Hindu Law of Juhestianes," Borrochile's "Translation of the Vysushitomethy "Translation of the Divertisanessagents," edited by Whitely Stokes, Madrie, 1865; also Presented Comme Tagore's "Translation of the Vivide Chintâmani," Calcutte, 1869. And see the ring, on Law of this work.

Wilson's teams, vol. ii. p. 160; R. V. i. 166.

^{*} Ibid, vol. 5, 153 | R. V. i. 167.

² Yhaka, 3, 4, quotes a Vedie rorse which, according to his interprotation, would yield the easie that some early, not daughters, have a right to indertioner. "For," he says, "women may be given away (in marriagel, sold, or atherwise given away "—n doctrios to which others referred to by him do not assent; and he likewise quotes the rese (given above), R. V. I. 124, 7 (Wilsoh, tol. ii. p. 12) which, in his spinion, also proves that women are until for inheritance.

Yaska's opinion, la its absolute hear- | E. V. iii. 49.

^{*} Wilson's Issues, eek. iii. pc 77; re v 55 49.

with his "champing, neighing, snorting (steeds)" I has over wonriches for his friends. They entreat Index to protect their leader in battle " when the feathered, sharp-pointed, shining shafts fall," and when their horses are "arged over an aneven road like interns durting upon their food,"":

Kings rode upon elephants. But of this very little mention is made, whilst the hypms abound in lively graphic descriptions. of horses.

The Dasyus, or enemies, whom Indra is invoked to destroy. are darker coloured than themselves. After killing them, he "divided the fields with his white-complexioned friends." 4

"Indra, the destroyer of cities, has scattered the black-spring service hosts." 1 Indra . . . , "punished the neglectors of religious rites; he toré off the black skip (of the aggressor},20 Amongst these black-skinned enemies we find one named Sambara. He dwelt furty years upon the mountains, and possessed one hundred ancient impregnable cities. These cities were coveted by one of Indra's white-complexioned friends, called the "hospitable Divodása." Divodása was repulsed, and obliged to hide himself in the water; but Indra, to give him pleasure, struck off the head of Sambara. Sambara lived in Udavraja, "a country into which the waters flow."9 He believed himself invulnerable; but Indra discovered him when issuing from the mountain,10 and scattered the hundreds and thousands of his hosts. For the mighty Divodasa, Indra, who dances with delight in battle, destroyed ninety cities.11 Indep. hurled Sambara from the mountain; 12 ninety-nine cities he destroyed; the hundredth he gave to Divodása.15

Welson's arans, red L p. 77 | E. V.

Bid, vol. iii. p. 469; R. V. cl. 48,
 Bid, vol. iii. p. 125; R. V. tv. 4.
 Bid, vol. ii. p. 125; R. V. tv. 4.
 Bid, vol. ii. p. 259; R. V. i. 100.
 Bid, vol. ii. p. 258; R. V. ii. 20.
 Bid, vol. ii. p. 36; R. V. i. 130.

¹ Ibid, vol. til. p. 444.; R. V. vi. 31.

Wilesm's trans, vol. i. p. 202 : R V. l. 112.

Ibid, sed. iii, p. 474 ; ft. V. vi. 47.

Ibid, sed. iii, pp. 435, 436 ; R. V.

ii Thid, vol. iii. p. 179; R. V. iv. 30. Ibid, vol. li. p. 34-1 R. V. i. 130.
 Ibid, vol. li. p. 173 j. R. V. iv. 38.

In relating contests of this nature, difference of worship is usually alluded to. Indra saved Dahhiti from being carried off by the Asaras (or Dusyus). "He burnt all their weapons in a bimtled fire, and enriched (Dahhiti) with their cattle, horses, and chariots;" and the other good deeds he performed when he was "delighted by libations offered with faith." Enemies advance, "breaking the sacrificial vessels." Similar expressions are very frequent, showing that the Dasyus, or enemies, were not worshippers of Indra. It is also stated that they spoke a different language.

"Indea verily thou bust shim Sashua With the thunderbolt thou bust confounded the rolesless Dasyns: thou hast destroyed in battle the speech-beseft (fees)." ³

In addition to the Dasyn chiefs above-mentioned, M. St.-Martin draws attention to one named Krishna.

"Offer adoration with oblacions to him who is delighted (with praise), who, with Rijiswan, destroyed the prognant wives of Krishna."

Professor Wilson observes, in a note, that "Rijiswan is said to be a king, the friend of Indra; Krishna to be an Asura (or Dazyu), who was slain, together with his wives, that none of his posterity might survive."

Krishna means black; and the name may, on this occasion, Professor Wilson thinks, allude to the dark-complexioned aborigines. But there is another Krishna, even in the Rig-Veda, and he and his son Viswaka are members of the Angirasa family, who may be called Rig-Veda aristocrats of good old family descent; and both father and son appear amongst the Rishis of the hymns. M. St.-Martin warms his readers against imagining any connection between Krishna, the Dasyu, who was conquered

Wilson's trans., vol. 5, p. 245, vol. iii. p. 438; R. V. ii. 15, vi. 25.
 Wilson's trans., vol. iii. p. 256; R. V. vi. 27.
 Wilson's trans., vol. iii. p. 256; R. V. vi. 27.
 Wilson's trans., vol. iii. p. 256; R. V. vi. 27.
 Wilson's trans., vol. iii. p. 256; R. V. vi. 27.

by Rijiswan on the banks of the river Ansumati, and Krishna, the Yadava, the celebrated hero in the epic literature. Dasyu was an appellation given by the Aryan Handus to the race which they found already in the land. This aboriginal race called themselves Jats, and the word Jat, the Sanskrit Yadava, refers to the later Krishna, and possibly to aboriginal Duayus. So soon as Dasyus were converted to the religion of the Vodas, they were ranged amongst Acyas. M. St.-Martin cites passages from the Rig-Veda, in which something of this process is visible. In one hymn Indra is entreated to being Turvess and Yarba into submission to his law, whilst in another hymn Turvasu, Yadu, and their king Asanga, appear amongst Indra's friends; and on one occasion we even find a Brahman sacrificer of the important family of the Kanwas thanking the Yndus for the rich presents they had made him. The Bhojas afford a similar example. These people are another tribe of the smuo aboriginal race as the Yadus, now known as Bhotiyas; but, nevertheless, they assisted at the sacrifice which Visydanium offered for King Sudas.

"These sourificers are the Bhojas, of whom the diversified Augurasus (are the priests,)" ^t

At verse 14 of the same hymn Viswamiten asks Indra what his cattle do for him amongst the Kikatas?—people who offer no libation, who kindle no sacrificial fire. "Bring them to us," he continues; "give as the wealth of the usurer; let us have the portion of the vile Nielm." Kikatas are a tribe of aborigines who were dwelling to the east of the Sarasmati, and "Indra's cattle," meaning clouds, the poet's prayer is, that the heneficent clouds may not be detained amongst the people who offer no worship in the east, but that they may come west, and cause plenty and prosperity to Indra's loving worshippers." These slight notices of the Dasyas or Jats of former days will suffice to show that, although they were enemies, they were not regarded

⁴ Wilson's trans., vol. iii. p. 85-; R. V. El. 63.
⁴ St. Martin, p. 138.

as contemptible or unimportant enemies by the Rig-Veda Hip-The more combative tribes seem to have lived in the mountains, making sudden incursions on the plains, as their descendants have had a habit of doing ever since. Other tribes again, as the Yadavas, appear in the Mahabharata as then adopting Hindu modes of worship, after having become amalgamated with the Aryan race. This mingling of races has had a most extensive influence on the inhabitants of India. Among the lower classes the non-Aryan element prevails; among the middle classes it probably balances the Aryan element, and even in the classes of soldiers, kings, and Brakmans it is far from unknown, Brahmans and a few kings best represent the ancient Aryan Hindu race; and of these we find names in the Rig-Veda which have been honoured, not early in all history and literature, but honoused in a long-continued line of posterity.



"As the tree suffers pain from the sea, as the Street flower is (easily) out off, as the injured couldren looking scatters form, so may used enough period."—
Viewamitta's Inductoration, p. 74.

CHAPTER IV.

Berkmann, was who perits hydrox.—Rindin, was who see hydron.—Brokman gradually became a general name for Peirel.—Some Societies.— Viendanilla and Vindahtha.—Conflict between private and subdires.—Brokmanical importance supported by servaceaks and moved liberature.—Schools and Colleges.

Is the hymns of the Rig-Veda the principal characters are inspired poets called Rishis. Viswamitra is the warrior Rishi who fought for king Sudas, quarrelled with Vasishtha, addressed a fine hymn to the river Saraswati, and crossed its banks to gather Soma. Vasishtha is the Rishi who makes confession of sin to Varuna, and ridicules Soma ceremonics; Kutsa, the

Rishi who drives the god Indra in his car, and so forth. Occasionally, however, the hymns call Rishis Brâhmana, for Brahman (neater) is a word for hymn, whilst Brâhmana probably means a man who recites such hymns.

Mr. Mair gives a long list of passages in which the word Brahman is used in the hymns in the scuse of "hymn" or "prayer," as: "A sacrifice without prayer (abrahma) does not please thee."

Rig-Veda, ii. 23. "We invoke thee, Brahmanaspati, chief leader of the (heavenly) bands," the expression being, Professor Wilson tells us, "best lord of mantras"—brahmanam." Again, in Mandala vi. 75, we read:

"Whoever, whether an unfriendly relative or a stranger, desires to kill us, may all the gods destroy him; prayer is my best amnour."

But in an interesting essay on the original signification of the word Brahms, Professor Hang, while affording further proof that one of the principal meanings of this word is "hymn," warns us not to connect with it, or with our rendering of it, "prayer," the idea of devotion in the modern sense of the latter word."

"Afterwards," Mr. Mair observes, "when the ceremonial became more complicated, and a division of sacred functions took place, the word Brahmana, or the men who attered the hymns, was more ordinarily employed for a minister of public worship, and at length came to signify one particular kind of priest with special duties."

Much has been written about the origin of Brahmans, some Orientalists believing that they were of different race from the other classes of Aryan Hindus; but we meet with no facts suffi-

J. R. A. S. New Series, vol. ii. p. 261.

Muir, J. R. A. S., vol. ii. New Series, p. 260. Priests in the Verlin Age. We shall have fee east the latter Britimans, to distinguish there, on the one hand, from Britiman, and on the other, from the Vedio works celled Britimans,—a word of the neutropyrader. See p. 79. Wilson's stone, vol. ii. p. 263.

Debar din unspring lithe Bedratung des Wartes Bruhme; in "Sitzungsberichte der K. Batrischen Ak. d. W.," 1868, ii. Compare also Wilson's trems, vol. iv., (edited by Mc. Cowell,) p. 98.

cient to support that theory, and their position appears perfectly intelligible as being that of mea distinguished for gifts of song. Attached to each king was a Perohita, who conducted his sacrifices, this Sanskrit word purchits being, as Professor Max Müller's considers, "the most ancient name for a priest by profession," purchita meaning prepositus or presse. Originally, Purchita and Behlman may have implied the same thing; but whilst Bröhman was, perhaps, used for those who formed themselves into a kind of national association, Purchita was appropriated to designate the officiating priest.

The hymns represent the prosperity of a king as depending absolutely on his Purohita. The Richi Vâmadeva says:—

"The king, before whom there walks a prient (Purobian), lives wellestablished in his own broases to him the curth yields for ever, and before him the people how of their own ascerd,

"Unopposed, he enoquers treasures, those of his enemies and his friends; himself a hing, who makes presents to a Bulliman; the gods protect him."

The Rishi of these verses desired super-human origin for himself individually, by asserting that he was to be born as Indrawas,—from his mother's side.

Brâlmans appear to have been singularly wise in the measures they adopted for the establishment of priestly or Brahmanical supremacy; and because in later times, "when none but Brâltman priests were known," it became "an unaccountable and incovenient circumstance that priestly functions should have been recorded as exercised by Rajanyes," they explained away historical facts and invented "miraculous legends, to make it appear that these men of the royal order had been in reality transformed into Brâltmans, as the reward of their super-human merits and austerities."

Austient Sans, Lit., p. 485.
 Shid, pp. 487 f.
 Shid, pp. 487 f.
 Shid, A.S., Now Series, and it, p. 286.
 She Orig. Sanskrit T., vol. i, pp. 266.
 MulPs Priorts in the Verla: Age.
 H. 148 ff.

The very existence of such a word as Rdjarshi, or " royal Rishi," or proves that Indian tradition recognized as Rishis, or authors of Vedic hymns, persons who had belonged to Haisava families. ***

A celebrated Rishi of this description was Viswamitra. He was born a Kshatriya, but caused himself to be made a Britiman. He and members of his family wrote for in Brahmanical language) som about forty hymns in the third book of the Rig-Veda, in nearly every one of which hymns Soma-juice or Somasacrifice is celebrated. At one period be acted as Purohita to king Sudds, who lived near the confluence of the rivers Suthelge and Beyah, or Beas. Viswitmitra desired to cross these rivers, but found them-

"Rushing from the flunds of the mountains like two mayes with looneand reins."

Addressing the united streams, he says:-

" Rivers, charged with water, rest a moment from your course, at my popuest, who go to gether the Soma (plant); I, the sou of Kusika."2

The rivers reply, that hadra dug their channels, and that they flow obedient to his command. Viswansitra praises Indra, and the rivers approve of his doing so, but desire him to praise them. also. Viswāmitra blam says :---

" Listen, sister (stremes), kimily to him who proises you; who last come from afar with a waggen and a charlet; how down lowlify, became casily fordable. Hensels, rivers, lower than the asle (of the wheel) with your currents." 4

The rivers speak :-

" Meanner, we large thy words, that thou hast come from shir with a

streed to mean, "that I may go to gather the sums plant. Mr. Mar characterises these varoes as obsents. Orig. Same T. vol. i., (2nd od.) p. 348. " William's trans, val. ill. p. 51 If.;

R. V. jä, 23.

Mair's Priests in the Vedic Age. J. R. A. S. New Series, vol. ii., pp. 282, 4.

**Literally, the rivers entrented to couse flowing "at my speech concerning Some," which the learned Styrms and the anglest grammarian Yaska under-

waggen and a chariot: we how down before thee, like a woman nursing her child."

Vismāmitmi speaks :--

"Since, rivers (you have allowed use to cross), so may the Hennites.
.... the troop desiring to cross the water, pass."
.....

The next verse says: -

"The Bharatas, seeking the cattle, passed over."

From this we may infer that Viswamitra's friends, the Bharatas, crossed the Sutledge in search of cattle to the eastward; and probably on the same occasion Viswamitra celebrated a great Soma sacrifice for the purpose of securing an extension of dominion to king Sudas. In another byzan, of which Viswamitra is the Rishi, Indea is invited repeatedly to druk the soma prepared for him, and Viswamitra is said to receive great riches. He is described as—

"The great Rishi, the generator of the gods, the attracted by the deities, the overlooker of the leaders (at hely rices.") "Viscounities arrested the watery stream when he sacrificed for Suches. Index with the Kushkus was pleased."

The horse-eaerifice, conferring universal dominion, appears to have been performed; for after bidding the Kusikas "exhibitante the gods with praises, singing loud like screaming awans, and drinking the sweet juice of the Sonn," we have the following:—

"Approach. Kusikus, the steed of Sudis; quimate (blen), and let him loose to (win) riches (for the R(ja); for the king of the gods hust slain Viitus in the east, in the west, in the north; therefore, let (Sudis) way-ship him in the best (regions) of the earth."

Viswâmitra's favour wish king Sudás was not, however, last-

Meir's Orig, Sandavit T., rod. i. p. T. Wilson's trans., vol. iii, p. 85; R.V., 310 (2nd ed.).

ing. At a subsequent period Vasishtha has become Purchita to Sudies, and he and the tribes of the Tritsus fight for him; whilst Viswamitra, the Bharatas, and ten kings, make war upon them.

The relations of Vasishtha and his family to Sudas are alluded to in the hymns of the seventh book or Mandala of the Rig-Veda. The following is translated by Mr. Muir:—

" 1. The Vasishthas, in white robes, with their heir knots on the right, devoted to sucred rites, have gladdened me. Rising up, I call the people round the sacrificial grass. Let not the Vasishthas depart from my door.

• Q. By their Bhatlers they have brought hither the fierce Indra, who was drinking from the howl. Index preferred the Vasishthas to the some poured forth by Pásadyumna, the sou of Vayata.

S. Thus with them he crossed the river; with them he slow Bheds. Thus, in the battle of the ten bings, Index protected Sudis through your prayer. O Vasishthas.

• 5. As thirsty men (looking) up to heaven, they appeared distressed, when surrounded in the fight of the ten kings. Index heard Vasislatha when he attered presse, and appeared up a wide space to the Tritsus.

• 6. The petry Bharates were out through like staves for driving cattle. Vasishtha advanced in frost; and immediately the tribes of the Tricxes extended themselves.

In the 7th and 8th verses the divine knowledge of the Vasishthas, and the virtue of their hyones, are celebrated. "In another hymn of the same Mandala, allusion is again made to the same battle of the ten kings, and to the priests with hair-knots on the right side."

Hymn 53 of the third book of the Rig-Veda is thought to throw some light on "this obscure subject." Mr. Muir refers to the opinion of Professor Roth, that this hymn 53 consists of fragments from other hymns by Viswamina or his descendants, of various dates; the carlier verses in which the Viswamitras

¹ Mair's Orig. Sams. T., vol. i. p. | ² See Roth, Zur Linteratur und Granden (2nd ed.), pp. 219 f. | achiebte des Vode, pp. 120 ff.

and the Kausikas are represented as pricets of king Sadàs being carlier than verses 21—24, "which consist of imprecations directed against Vasishtha." We have no details concerning what appears to us like a change of ministry; we only perceive that it occasioned a fiery fend between Vasishtha, who succeeded to the favour of the king, and Viswamitra, whom he supplanted. The following are amongst the expressions of what may be called Viewfanitra's imprecation:—

Ver. 21. "May the vite wrotch who hates us, fall; may the breath of life depart from him whom we linte.

Ver. 29. "As (the tree) suffers poin from the axo; as the simulflavor is (easily) out-off; as the injured couldren, leaking, scatters force: so may being enemy perish.

Ver. 20, "The wise condescend not to turn the feelish into ridicule; they do not lead the ses before the horse."

The simal is the large cotton tree (hombox pertandrum) which grows freely in the Panjab, as in other parts of India. Roxburgh speaks of its "broad umbrageous leaves, fine showy flowers," and seeds enveloped in "fine, soft, silky wool," The poet seems to be struck with the similitude of the white wool bursting from its seed, to the foam which bursts from an injured cardibrou. Mr. Muir suggests, as a "seething condition," when "over-heated, easts out foam."

The result of this celebrated conflict, as described by Professor Roth, at the close of his essay on the literature and history of the Veda, is thus quoted by Moir. "Vasishtha, in whom the future position of the Brâhmans is principally foreshadowed, occupies also a far higher place in the recollections of the succeeding centuries than his martial rival; and the latter succeeds in the conflict out of which the holy race of Bealmararita was to emerge. Vasishtha is the sacerdotal here of the new order of things. In Viswāmitra the ancient condition of military

Mule's Orig. Smakrit T., vol. i. (2nd ed.) p. 372, note.

shepherd-life in the Punjab is thrown back for ever into the distance. This is the general historical signification of the contest between the two Veilic families, of which the literature of all the succeeding periods has preserved the recollection."

We have dwelt the more willingly upon these passages because they show something of the contests which attended the early settlements of Hindus in northern India, under Brahmanical supremacy. They were broken up into rival tribes, and were pressed upon by people of different worship. Viswemitra probably felt that their national existence depended upon striking religious ceremonials and stringent political organisation; and for a time his influence appears to have been paramount: but only for a time. Like other political schemers, he passed through sensons of defeat and adversity. Posterity remembers only his success and his ability. In literature, his reverses no less than his triumphs, his arrogance no less than his liveliness, scenre for him the never-failing affection of his countrymen.

The collisions of the less-ambitious Rishi Vasishtha with this proud rival exhibit an interesting contrast of character. One may say of the one as of the other, that in Sanskrit literature they never die: century after century they respect. If legend or fiction happens to require a representative Brahman, Viswamitra or Vasishtha, invested with super-burnan power, are sure to be introduced. But whilst Viswamitra is the powerful soldier, Rishi Vasishtha is the pious, devotional Rishi, the model Brahman. The most touching hymns in the Rig-Vedu are stiributed to Vasishtha, or as Hindus would say, Vasishtha was the secreto whom these bymns were divinely communicated. They bear a certain stamp of individuality. They are simple, ingenuous atterances; confessing sin, yearning after an unknown God, expressing attachment to an earthly sovereign, and referring to buttles fought for his protection. Their tone is very

Mult's Orig. Samkrif T., tel. t. (2nd ed.) p. 371.

different from that of the hymns of Viswanitra, who makes no confession of sin, but indulges in defiance of cuemies, and takes especial delight in the coremonial of sacrifice. This domineering, estentations spirit, was repulsive, we imagine, to the more carnest Vasishtha, and led him to regard the extended ceremonial, with its numerous band of Brahmans, with displeasure and distrust. Such feelings we perceive in the satirical hymn which has been translated by Professor Max Müller.

A PANEGUEGO OF THE PROSS.

"After lying prostrate for a year, like Bridmans performing a now, the frogs have emitted their voice, coused by the showers of hearen. When the heavenly voters fell apon them, as upon a dry fish dying in a pond, the music of the frogs comes together, like the lowing of cows with their calves.

"When, at the approach of the intry season, the rain has wested them as they were longing and thirsting, one goes to the other while he talks, like a son to his fother, onling, Akkhala.

One of them embraces the other, when they revel in the shower of water: and the brown frog, jumping after he has been ducked, joins his speech with the green one.

"As one of them repeats the speech of the other, like a pupil and his teacher, every limb of them is as it were in growth, when they converse elequently on the surface of the water.

"One of them is Cownoise, the other Gost-noise; one is brown, the other green. They are different, though they bear the same name, and modulate their voices in many ways as they speak."

"Like Bridmans at the Some sacrifice of Attribute, sitting round a full point and talking, you, O frogs, calchasts this day of the year whom the many senson begins,

"These Bribmans, with their Some, have had their say, performing the amount rite. These Adhwaryus, sweating whilst they eatry the hot yots, pop out like horizits.

"They have always observed the order of the gods as they are to be worshipped in the twelvemouth; these mendo not neglect their sensor; the fraga, who had been like hot pots themselves, are now released when the rainy sousm of the year sets in.

GOTEAS. 77

"Low-moise gave, Goat noise gave, the Brown gave, and the Green gave us treasures. The frags, who give us hundreds of cows, lengthen our life in the rich autumn."

That this satirical hyenn was admitted into the Rig-Vedn, shows that these hymns were collected whilst they were still in the hands of the ancient Hindu families as common property, and were not yet the exclusive property of Brahmans, as a caste or association. Further evidence of the same kind is given by a hymn in which the expression occurs:—

□ Do not be as lazy as a firehomen.

It would be very interesting to trace the series of events and measures which resulted in the system of Brohmunical supremacy which has not yet entirely disappeared, and which we imagine to have been greatly assisted by Vinwamitra. A few steps in the progress are risible. The movement was two-fold. It aimed at faithfully preserving the sacred compositions, and also at magnifying the ceremonials of worship. All the old priestly families were registered. Each family was called a gotra, from a word signifying hurdle, meaning those who lived within the same hundles.4 Eight of these families have transmitted their names to posterity as descending from the eight Rishis. In some passages seven Rishis are alluded to; but Professor Max Miller considers the correct number to be eight. He gives their names as follows: Jamadagni, Gautama, Bharadwitin, Viswinniara, Vusishtha, Kusvapa, Atri, Agustya. The names vary a little in different documents. Some lists include Bhrigu and Augirus, but every list includes Vasishtha and Viswamitra. The Rig-Veda hymus were then collected into books or Mandalas, the preservation of each book being apparently entrusted to one of these specified families.

¹ Max Müller, A. S. L., p. 494 ; R. V. ² Max Müller, A. S. L., p. 483, vii. 108.

The next measure may have been to extend the ceremonials of sacrifice, and this involved the necessity of additional Vedas with classified priests. The character of these later arrangements is briefly as follows:

First, the Rig-Veda with Hotri priests. This is a collection of all the hymns extent, arranged without reference to special ceremony, and containing many hymns which never could have been used in sacrifice. The Hotri priests are the class which make use of the Rig-Veda.

Second, the Sama-Veda and Udgatri priests. In the Sama-Veda certain Rig-Veda hymns are arranged in the order in which the Udgatri priests are required to sing or chart them in a loud melodious voice. These verses are all, with small exception, to be found even in the existing text of the Rig-Veda.

Third, the Yajar-Veda and the Adhwarya pricets, whose duties are thus described by Professor Max Müller: 2. The chief part, or, as the Brühmans say, the body of the sacrifice had to be performed by the Adhwarya pricets. The preparing of the sacrificial ground, the adjustment of the vessels, the procuring of the animals, and other sacrificial oblations—the lighting of the fire, the killing of the animal, in short, all that required manual labour was the province of the Adhwarya pricets." And as a proper pronunciation of sacred texts could not be expected from men whose primary duty was as the "cooks" and "latchers" of the sacrifice, they were allowed to matter such verses as their office obliged them to use; and the elder Yajar-Veda gave a detailed description of their duties, with formulas interspersed.

There is a fourth and later Veda, called the Atharva-Veda, which has a somewhat different character from those already mentioned. Professor Whitney says that "its first eighteen books," of which alone it originally consisted, "are arranged

¹ See quotations from Muller, Sayana, and Benfey, in Knight's Encyclopedia, act. "Vella," p. 578 1 mul thenrt. "The 2 A. S. L., p. 173;

open a like system throughout; the length of the hymns, and not either their subject or their alleged authorship, being the guiding principle." "A sixth of the mass, however, is not metrical, but consists of longer or shorter prose pieces, nearly akin in point of language and style to passages of the Brah-Of the remainder, or metrical portion, about one-sixth is also to be found amongst the hymns of the Rik, and mostly in the tenth book of the latter; the rest is peculiar to the Atharva;" and these Professor Whitney speaks of as "expressions of a very different spirit from that of the earlier hymns in the Rig-Veda." "The divinities of the Atharva are regarded with cringing fear." Worship in the Atharva is, in fact, not love, but homage, to avert harm, and the most prominent characteristic is its multitude of incantations. Some of these bymus are now accessible to us in translations communicated by Mr. Muir in J. R. A. S., from which we shall presently have accasion to make quetations.

Each Veda had added to its hymnical portion another composition, known as Bullmann (newter), which will be described hereafter; and at the earliest period of Hindu antiquity the hymn, and perhaps the Brühmann, were in all probability transmitted orally from generation to generation. To do so without discrepancies was a thing impossible; but to meet this evil, and prevent its increase, societies were formed called Charanss. Each Charana became thus the faithful preservation of one particular recension of the sacred lore. To be members of the same Charana was a very close tie of fellowship. Neither soldiers nor cultivators were admitted—all were Brühmans.

The establishment of these Cheranas constituted a league of Brähmans powerful to resist interference, and also brought learned men into association, and strengthened those powers of learning and retaining which established their supremney.

Knight's Encyclopedia, act. * Vedo.* p. 596.

It was necessary that the memory should be early trained from infancy: and accordingly we find that schools were very early instituted. Every youthful Brahman was required to live twelve years with a Brahman-teacher called his Gurn. After this he might, if he wished, go home and marry; but if he preferred remaining, he was permitted to spend forty-eight years as a student.

The teacher sat usually in the open air, perhaps under a Pipal or a Banyan tree, as we may see the teacher and pupils of village schools assembled at this day in Bengal and Upper India.

The method of teaching is thus described. "The Gurn (teacher) who has himself formerly been a student, should make his punits. read. He himself takes his seat either to the east, or the north, or the north-east. If he has no more than one or two pupils, they sit at his right hand. If he has more, they place themselves according as there is room. They then embrace their master, and say, 'Sir, read!' The master gravely says, 'Om,' i.e., 'Yes.' He then begins to say a preson (a question), which consists of three verses. In order that no word may excape the attention of his pupils, he pronounces all with the high accent, and repeats certain words twice, or he says 'So' (iti) after these words. As the sense of words in Sanskrit depends upon certain peculiarities of pronunciation difficult of acquirement, the pupils are to repeat after the Guru sometimes several words, sometimes one at a time. After a section of three verses has been gone through, each pupil has to repeat it again and again. About 180 resses were thus studied each day; the lecture then concludes with proper verses and formulas, the pupil embraces bis tutor, and is allowed to withdraw." !-

But, if schools were wanted for pupils, colleges were no less required for the learned men who devoted their lives to studying

^{*} Ancient Souskeit Lit., pp. 505 f.

and teaching. Quiet, secluded, holy places, seem early to have been selected by the Brahmana for this purpose. We find them called perishads; and a parishad seems to have borne a certain resemblance to a European university. It was a Brahmanic settlement, an abode to which the Brahmana retired from the business of the world, and devoted themselves to contemplation, to the composition of sacred works, and also to giving advice and instruction to such younger members of their community as sought them or were committed to their charge. The number of Brahmana required to constitute a parishad is not fixed; it might be twenty-one, seven, five, or even "three able men from amongst the Brahmana in a village, who know the Rig-Veda, and keep the sacrificial fires."

The fame of many such parisheds yet lingers on the banks of the rivers which flow from the Himalays in the north-west region of India. The subjects studied had reference to the preservation of secred texts. Great attention was given to words, grammatical forms were discussed, and ancient Hindus because powerful in grammar. In a similar way, Professor Max Müller tells us, the wish to obtain correct readings of Homer induced the study of grammar at Alexandria, about n.c. 250. "The scholars of Alexandria" (he observes), "and those of the rival academy of Perganess, were the first who studied the Greek language critically; that is to say, who analysed the language, armages it under general categories, distinguished the various parts of speecls, invented proper technical terms for the various functions of words."

In looking back to the steps by which Brahmans established supremary, we are struck by the segacity and intelligence which they displayed. They secured popular interest and sympathy by an extensive and exciting commonial. They preserved the secred bytams and commentaries by consigning them to the charge of

¹ Parkenné Diagramodistin, quoted by ² Scheme of Language, vol. 1., pp. Bax Muller, A. S. L., p. 122.

certain authorised and responsible families, and they seemed the progress of learning and the allegiance of the young by establishing schools and colleges. That these objects were not obtained without difficulty, is manifest from many circumstances; as in the hymns complaints of "men who wish to give nothing," and entreaties to "soften the soul, even of the niggard," or to "penetrate and tear the hearts of niggards," are of frequent occurrence.

In the tenth book of the Rig-Veda," a wealthy man who offers no libation is "grasped in his that" by Indra, and shou. And that this wealthy man was an Aryan, appears probable by the tenor of other texts. From many passages to this effect, Mr. Muir is led to think that "the priests of the Vedic age found no little difficulty in drawing forth the linerality of their lay contemporaries towards themselves, and in cuforcing a due regard to the ceremonial of devotion." The trouble they had in winning obedience from Arvana, or people of their own race, was increased by the vicinity of people of different race and different worship. And Mr. Mair says, it "may perhaps be further gathered, that the recognised Aryan worship of the national gods, Agni, Indra, Varuna, &c., was not perhaps kept free from a certain admixture of demonolatry, borrowed most probably from the aboriginal tribes."t One might, indeed, assume as natural and ineritable, that the religion as well as the language, manners and customs of the Aryans, should, in process of time, undergo modification from close contact with their "barbarous neighbours."3

When Viswamites throws hard words at Vasishtha, he accuses him "of worshipping false gods, of familiarity with evil spirits, and the practice of devilish arts." This does not show that Vasishtha, in reality, paid homege to devils, or even that Viswa-

Mule, J. R. A. S., New Series, vol.
 p. 200. Prieses in the Verify Age.
 R. V. x. 160, 1.

mitra believed him to be given to such practices; but it shows that worship of the kind was a temptation to which Brahmunical society was exposed in the early days of its formation.

They call the devils "dogs," "owls," "vultures," &c., and describe the Yatus, or demonolators, as "inestiable enters of raw Sesh."

The hypnus speak, as we have already observed, of "Aryan" enemies as well as "Dasya" enemies; and it seems probable that the "Arva" enemies were men of the same race as the Bealmans, but "neglectors" of Brahmanical sacrifice. The Kîkatas, who "drew no mifk to mix with the soma," and by whom "the sacrificial kettle" was never heated, may have been such men; and so also the " ten unsacrificing (nyajyavah) kings," who were unable to vanquish Sudis, the worshipper of Indra and Varuna. But the penises of the men who partake in the sacrificial feast were effectual: "the gods were present at their invocations," and king Sudås triumphed. To perform sacrifice, sided by Brahmans, secured prosperity; whilst dire destruction overtook kings who scorped or injured Bealmans. Some energetic demonsiations to this effect are given in the Atharva-Veda. If a wicked Rajanya cat the Brahman's cow, he will find that st " contains deadly noison, like a sunke,"

"The wicked man who dainks the priest's food is sweet, while he is setting it, availous (the cow) bristling with a handred sharp points, but connot digest her.

"The priest's tenger is a howestring, his toire is a berb, and his windpipe is strow-points concered with fire. With these gral-directed and beart-subdaing home, the priest pierces the economics of the gods."

In another hymn it is declared that-

· Whenever a king, fancying himself mighty, seeks to devour a findanear this) hingdom is broken up.

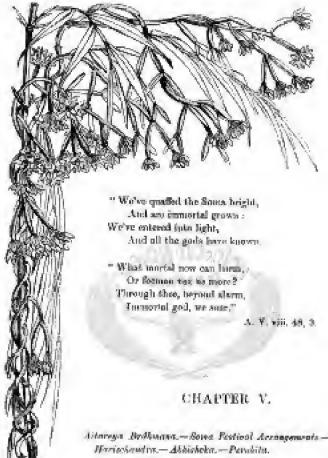
¹ M. V. vii., 63, 66 ; Made, J. R. A. S., Now Seeder, vol. it. p. 290. Priests in the Yorks Ago.

" (Ruin) everthows that kingdom as water swamps a leaky heat." !

These passages clearly indicate the imperious ambition of early Brahmans, and show something of the difficulties with which they contended. The scientific attainments of Brahmans, their general learning and their piety, will be touched upon in later chapters.

* Atharra-Verla, v. 18, 19, Main, | Miscellaneous Hymns from the Rigd. R. A. S., New Series, vol. ii. p. 34 ff. | and Atharra-Verlae,





Altereya Brokmana. - Some Pertinal Arrangements - Story of

We have observed that imposing religious ceremonies were amongst the means adopted by aucient Hindus to give strength to their new-formed community, that extension of the ceremonial necessitated additional Vedas, and that to each Veda were

appended treatises called Brahmanas. Our immediate subject now is the Brahmana appended to the Rig-Veda. It is called the Aitareya Brâlmana. It gives directions for the performance of

Some sacrifices; and it has, within the last few years, been translated into English by Dr. Haug, late of Bombuy, now Professor at Munich. These sacrifices are still occasionally performed in western India; and Dr. Hang, when living at Puna as "Superintendent of Sanskrit Studies" in the College, had opportunities of witnessing the whole arrangement. His testimony agrees with that given by the late Mr. Stevenson in his introduction to the Sama Veda, but goes much further into detail.

When the native princes, called Peishwas, were in full prosperity, these festivals were not infrequent; but they require an outlay of many thousand supees. Brahmans, called Agnihotras. are, moreover, the only Brahmans qualified to officiate on such occasions; and Agnihotros are scarcely to be found at the present time, except within the dominions of the Guicwar of Knowledge of the correct ritual is fast dying out; and Dr. Hang had much difficulty at Pana in Suding a priest who was able and willing to instruct him in it. At length, however, he pret with a Spoteiya or Spanti Brahman, not only well versed in the "sacrificial mysteries as they have descended from the remotest times," but willing, in consideration of a promised sum of money, to go through the whole extensibil in a secluded part of Dr. Hang's own premises."

A Soma sperifice may be performed in a day, or it may occupy five days, a month, a year, or "a thousand years." If a five days' sacrifice is intended, the proceedings are as follows.

gauge of the Persis, p. 207.

The Some-plant of the Big-Veda used in sacrifice in the Asologius Acidn of Roxburgh, which we have coprecented above as twining up a Bambu. This plant is not more extraounly called Assertame visitedly, or Succestons bearingly, as Lucian Successions. It is almost destribute of lenves, showers small, white, fragrant, pedicalful, role lected regard the extremities of the branchlets. Rouburgh says it yields nace pure milky juice than any other

Hang, Range on the Sacred Lane! plant he knows, and that this juke is inthi and of an arid meturo , the tember shoots are often sucked he native travellers. It grows on hills in the Pun-jul, in the Bolon Russ, in the seighbourhood of Pana, on the Coconamidel coast, &c.—Roxleogh's Flora Indica, vol. li. 32. Rimbood, Bombay Producta, 1962.

2 Hang's Altareya Brilmonn, rol. i.

Profese, vii.

² Mr. Stevenson tells us that a strict. Brahman always keeps one fire bursding in a Yajim-silii, we roppi, in the inser-

First, the priests must be invited. A delegate is sent by the person wishing to perform the encrifice to all the Srotriyas whose services he wishes to engage. The delegate is called a Somapravska, and he says to the Hotri: "There will be a Soma sacrifice of such and such an one; you are respectfully requested to act as Hotri at it." Hotri: "What sacrifice is it?" Delegate: "The Jyotishtoma-Agnishtoma-Sonia sacrifice." Hotri: "What priests will officiate?" Delegate: "Visbou. Mitra, &c.," meaning priests to represent these gods. Hotri: "What is the reward for the priests?" Delegate: "One humdred and twelve cows." If the priests accept the invitation, the sacrificer has then to appoint them to their respective offices.1

And then the Soma, or moon-plant, must be gathered on a moonlight night from a table-land on the top of a mountain. The plants must be plucked up from the roots, not cut down. The bare stems are to be laid on a cart drawn by two rams or he-goets, and brought to the house of the Yaiamana, or justitutor of the sacrifice, i.e., the person for whose especial benefit. and at whose expense, all the ceremovies are performed.4 A sacrificial hall or enclosure must be expressly prepared; and Dr. Haug gives a plan of such an enclosure as he beheld it prranged for an Agnishtoma-Soma sacrifice. The Agnihotra-Spotrive, whose assistance he obtained, had not only performed the smaller sacrifices, such as the new and full moon sacrifices, but had officiated as the Hosti who calls, or as the Udgatri who chants, at several Soma sacrifices. Dr. Hang savs: "I noted

wood (Buten frondesa), and no other should be used. Twenty-one pieces, pet ready against a sacrifice." Fire produced from arous wood is required, he schliston, at a Someylen (or Some sacrifice), - the presses by which each fire is obtained being called elements, becomes " it resembles that by which

* Haug, Instru, vol. i. p. 56.

Tuharlans, who flourished in the Decream about there handred years since, speaks, Mr. Stavenson says, of muzzling the man, and beating at its death by the fishs, or necessary parts of this rite. - See Takirama, at the chase of one clumper on Sects.

excefully everything I saw during about five days, and always asked for explanation if I did not properly comprehend it. I was always referred to the Sütras and the Prayogas, or pocket-books of the sacrificial priest, so that no deception could take place." The information was given in the Marathi language, and most of the ceremonics only partially performed in order to save time; but he afterwards made his knowledge more complete "by oral instruction from the same, and some other sacrificial priests and Agnihotrios, who had the sacrificial operations performed on themselves and in their behalf,"

Most of the officiating priests appear to have entered at the hortom of the hall by the western gate. On the left stand the Chamesa Adhwaryus, or the priests appointed to carry in procession caps filled with Soma juice. Beyond these exp-bearers stand the Adhwaryus, priests who matter prayers or formulas, and near the Adhwaryus the Agnidhen, whose name indicates that he kindles the sacred fires. On occasion of a great festival his duty was to stand with a weeden sword, called spaye, round which twelve stalks of Kusa gress are tied with three knots, and hold up this sword so long as the principal offerings last,—the purpose of this act being to keep the Rakshasas, or evil spirits, away from the sacrifice.

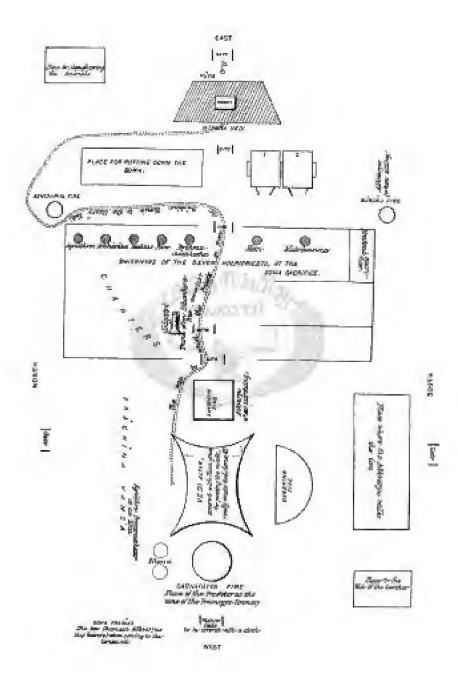
The words used by the Aguidhra holding the wooden sword are from the Rig-Veda.

"May our prayers be hourd. I place before (me) Agui with revergues; we have recourse to his celestial might."

This ceremony, with the formulas used, closely resembles what is recorded in the Zend-Avesta of the angel Serosh, who holds in his hand a sword, to keep the Devas from the creation of Oranged.²

Ait. Br., vol. i. Prefire, viii.
 Ibid, Intro. 15.

Wilson's trans, vol. ii. p. 58; W. V. i. 189.



Just in front of the western gate, at the bottom of the hall, the first object met with, after lifting the curtain or covering cloth, was a large fire right in the centre. Near this fire, called the Garhapatya fire, stood the Prestotri, who chants the prelude in a century about to be described. Beyond the Garhapatya-fire also, up the centre, is what is called a voil, or alter, on which they placed exceed grass, ready-prepared rice, and other offerings. On the right hand is "a place for the sacrificer's wife." "The rule is, that the sacrificer must always have his wife with him (their hands are tied together on such an accussion) when he is sacrificing."

Beyond the vedi is the Ahavaniya fire; and this brings us to the large space on the left set apart for the singers or Udgitris. This place is distinguished by the planting of the stem of an Udumbara tree.

Just beyond the singers, but in the same compartment of the hall, we observe seven little circles in a row, stretching all across from north to south. These are headed, as it were, by the Aguidhriya five on the morth, and the Marjali five on the south. The seven little circles are "the so-called Dhishnyes, extending in a straight line from the Marjali to the Aguidhea five." They are appropriated to certain Hotri pricets, "a small earthen ring in which sand, dust, &c., is thrown, and a little five (from the Aguidhra) lighted on it," being necessary for the protection of the Hotri priest who stands near it. The Brillimana explains that Asuras and RAkshasas could not drive away the Hotris when protected by the Aguidhra five. Beyond all these fires were places appointed for depositing Souna, and for the carts called Havirdhanas, on which the priests brought various parts of the sacrifice.

At the top of the hall, or east sed, was what they call the Uttara Vedi, or last altar.

At this end also stands the Yapa, or sacrificial post, decurated

4 thus, Air. Br., vol. 0, p. 458.

with flags and streamers. This post is close to the east gate. On the left hand is the place of slaughter, and near this what is called the "Châtvâla for making abiutious."

The preliminary purificatory rites took place at the bottom of the hall around the first fire. The closing rites are performed at the other end, and many processions are made from the one end to the other. The priests who carry cups of Soma-juice have to make a circuitous route, which is traced on the "plan," from the first vedi, through the two centre gates past the Udambara tree through another gate, round the Agnúdhra fire, and on to the easters alter, called Uttará Vedi.

At an early stage of the proceedings certain rice cakes, called Paradisa, are offered to Agni and Vishna. Dr. Hang witnessed the preparation of these cakes, and says: "The Adhwarya takes rice which is basked and ground, throws it into a vessel of copper, kneads it with water, and gives the whole mass a globular shape. He then places this dough on a piece of wood, before the Ahavaniya five. After it is half cooked, he takes it off, gives it the shape of a tortoise, and places the whole on eleven paraheris. To complete the cooking, he takes Durba (or Dub)-grass, kindles it, and puts it on the Purodisa." When ready, he pours over it melted butter, and places it on the appointed Vedi.

The presentation of rice-cake forms part of the preliminary ceremonies which purify a worshipper, and make him worthy to participate in the more important sacrifices. One of these rites, called the Dikshaniya Ishti, is a very curious ceremony. Apparently, it was suggested by a feeling very nearly akin to belief in original sin. The gods, and especially Vishun and Agni, are invoked to come to the offering with "the Dikshi." Dikshi means, we are told, a new birth. "Grant the Dikshi to the sacrifice," or give new birth to the sacrifice. Agni, as fire, and Vishua, as the sun, are invoked to cleanse the sacrificer, by the

Hung, Ait, Il_{Tv}, vol., ii. p. 3, sate.

combination of their rays, from all gross and material dross. The worshipper is then covered up in a cloth, on the outside of which is placed the skin of a black antelope; and, after a certain time has clapsed, and specified prayers have been recited, the coverings are removed, the new birth is considered to have been accomplished, and the vegenerated man descends to bothe.

After the Dikshå follows the Prayargya ceremony, which takes place at the west end of the ball, near the Gachapatya fire. The proper nourishment for a new-born infant body is milk, and therefore when the sacrificer is new-born he must drink milk. A howl or pipkin of clay is made hot by being placed on burning sticks in a circle of clay marked in the planas Khara. A cow is brought forward and milked, the new milk is possed into the hot pipkin, and from this the sacrificer is required to drink by the aid of a special great wooden spoon. Looking at the plan, we find that the chief singer, called the Prastotri, stoud during these exremonics with his back to the west gate, close to the Gürhapatya fire. "The Prastotri chants the prolude the Pratihartri chants the response."2 The coremonies being concluded, the sacrificer is said "to participate in the nature of the Rig, Yajus, and Sâman, the Veda, the Brahma, and immortality, and is absorbed in the deity."1

We have already had occasion to state that at solemn festivals "Agui should be born mew," or fire must be obtained by friction. The new-born is carried from the western end of the ball, and is deposited with much ceremony in a hole, called Nibbi, at the castern end. The Nibbi, which is called the 'nest of Agui," is lined with Kusa grass, and furnished with

Houg, Ait. Er., col. ii. p. f., whole of 1st chapter. Max Muller, A. S. L., p. 380. In later times, and in other countries, passing through a hole in a rock served instead of the containing up. Kelly cells attention to the reation in

Rurope of passing through a gap to a chuschyard rail, or a hole in a tree, for the care of certain discuss.—Kelly's Folk-Lore, up. 151—167.

Folk-Lore, pp. 154—157.

Aik. Br., vpl. i. Intro., p. 62.

Ibid, vol. ji, p. 51.

sticks of an odoriferous fir-tree and a braid of hair. The two carts, called Havizdhanas, are now drawn by the priests up to this new fire which has been placed in the Uttara Vedi, or the altur near the costern gate. In the carts are the Soma and Glace about to be presented.

When at length the sacrificer is considered qualified to present the minual sacrifice, the Yupa, or sacrificial post, is anoisted. It is erected close to the eastern gate, just beyond the Uttarâ Vedi, on which Agni's nest was placed. The Yupa may be made of Khadira wood, or Bilva or Palian wood. It is a lofty post decorated with ribbands and surmounted by a flag. The Hotri priest repeats the first verse of Viswamitra's hymn. "The priests anoint thee, O tree, with celestial honey (butter). See." Fire is then carried three times round the animal, and directions given to the slaughterers to commence."

This annual sacrifice occupies the fourth day; but the great day of the festival is the fifth, which is devoted to "the squeezing, offering, and drinking of the Soms juice at the morning, mid-day, and evening libations." The four previous days are merely introductory to this "holiest rite" of the Brahmanical covernonials. The priests enser the hall by the eastern gato, and pass on to the two carts, or Havirdhamas, and repeat prayers whilst applying their squeezing stones to the Soma stalks. Some of these priests must wear flat gold rings. At the morning libation seven priests hold each a cap filled with Soma, and as the Hotri priest repeats the appointed prayer, a libation from each of these cups is thrown simultaneously into the fire,—what is left is drunk by the priests.

Many pages of the Aitareya Brihmana are devoted to prayers proper for recitation at each of the three librations, but it would be tadious to follow the coremonies more fully. Many of the directions refer to the music which accompanied the prayers.

Hong, Ait. Re. vol. ii. p. 62-46—
 Hang, Sil. Re. vol. ii. p. 62-46—
 Hold, vol. ii. p. 394, seets.

This appears, in a measure, to have been descriptive. A prelude in a low tone signifies night, whilst a flourish at the end in a rising tone indicates coming day, and this, called Sandhi, the joining of night and day.

There is a curious passage in which the sun is said never to set:

"The sun does never set nor rise. When people think that the annies setting (it is not so). For after having arrived at the end of the day, it makes itself produce two opposite effects, making night to what is below, and day to what is on the other side."

Many passages of this Brihmana might be cited as exemplifying the vague, imaginative, half-humorous fashion in which Brahmans were often accounting for natural phenomena. As when the sun in its yearly course arrives at the highest point of the heavens, they say that the gods were afraid of his falling from the sky, and "pulled him up, and tied him with five ropes." The five ropes being channes or musical invocations.

For the "niry descending roots" of the banyan tree they account by saying that when the gods, after the sacrifice (at Indra's inauguration) went up to heaven, they tilted over their Soma cups, whence banyan trees grew; and in Kurukshetra, where this happened, these trees, it is stated, are still called Numbia, i.e., "tilted over."

Some passages refer to distinctions of caste, and the difficulties felt in determining such points.

"The Rishis, when holding a socificial session on (the banks of) the Saraswati, expelled Kuvasha, the son of Hishu, from their Soma sacrifice (saying), How should the son of a slave-girl, a gamester, who is no Drahman, remain among us, and become initiated (into all sacrificial rites)? They turned him

Hong, Ait. Br. vol. ii. p. 266 f., p.
 Hong, Ait. Br. vol. ii. p. 242.
 Hol, p. 186.

out (of the place) into a desert, saying, that he should die of thirst, and not drink the water of the Saraswati." But a prayer was revealed to him by which he obtained the favour of the waters, and the Saraswati surrounded him on all sides. When the Rishis saw this, they said the gods know him, let us call him back.

On another occasion a question is enised as to what the priest called Brahmâ does to merit a reward. The Adhwarya carries the Soma cups, the Udghtri sings, the Hotri says Yājyās, or prayers. "But on account of what work done is the Brahmâ to receive his reward?" The answer is, that "he receives it for his medical attendance upon the samifice, for the Brahmā is the physician of the samifice." The Brahmā does half the work, because he directs the whole.

The 7th and 8th books, which are the last books of the Aisarcya Brahmana, tell of remarkable occasions on which Some has been, or should be, celebrated. The longest stery, that of Smalesepa, has long been well known in English and German literature, having been translated by the late Professor H. H. Wilson, in the Journal of the Royal Asiatic Society, vol. xiii, pp. 97—102, by Professor R. Roth in Professor Weber's Indische Stadien, vol. i. p. 458 ff., and afterwards by Professor Max Müller, in his History of Ancient Sanskrit Literature. The following is a short summary of it.

A king named Harischandra had a hundred wives, but no son, and this was to him an unbearable affliction, for he had been assured by the Rishi Nărada that if he had no son he would have no existence after death, but that "a father who beholds the face of a living son, discharges his debt (to his forefathers), and obtains immortality." Acting on Nărada's advice, the king prayed to Varuna, and, most imprudently, followed his prayer by a premise that if a son were granted, that son should be

¹ Hong, Ait. Br., vol. a. p. 142. | ² Hang, Ait. Br., vol. ii. p. 376.

given to Varuna in sacrifico. A son was born mid named Robita, and claimed according to promise by Varma. father said he was yet too young, and Varuna consented to delay; but each year the same thing occurred. Varama elaimed the child, and the father ever made some pretext for delay. At length the father told the son that he had promised him in encrifice, and that the time for it had come. But the son objected, took his bow, and escaped to the woods. After the son had been wandering about for a year, his father the king Harischandra was afflicted with dropsy. So soon as Robita, the son, heard of this, he went to the village; but Indea, in the disguise of a Brahman, spoke with Robits, and persuaded him to continue reaming. After a third year he again met Indra in the form of a man, who went round him, and said: "The fortune of a man who sits, sits also; it rises when he rises; it sleeps when he sleeps; it moves well when he moves. Travel?" And thus he travelled a fourth year in the forest, and then Indrasaid: "A man who sleeps is like the Kali age; a man who awakes is like the Dvapara age; a man who rises is like the Treth age; a man who travels is like the Krita age. "Travel." And thus he travelled or wandered for a fourth year. But again, on entering the village, he met Indra, and he said to him: "The Kali is lying on the ground, the Dyapara is hovering there; the Treth is gotting up, but the Krita happens to walk (hither and thither). Therefore wander, wander." These four, Kali, Dripara, Treta, and Krita, are the four Yugas, or ages of the world, but they are also names of dice used in gambling; and Dr. Haug believes the meaning of the passage to be that, as Kali the nabackiest die was lying, and Krita the buckjest was in full motion, the future looked well for Robita, and he had better remain in the forest. In the sixth year the wanderer meets with a starving family of Bushmans. The tather of the family is Ajigarta, the son of Süvavasa; to him

Robits says: "Rishi, I will give you a hundred cows if you will give me one of these thy sons to be sacrificed in my piace." The father embraced the eldest son, and said: "Not him." The mother embraced the youngest, and said: "Nor him." Thus they agreed to give Sunnheem the middle son. Robits gare a hundred cows, took him, and went from the forest to the village. And he came to his father, and said: "Rejoice, father, for with this youth I ransom myself." The father went to Varuna, and said: "With this routh will I sacrifice to you." And Varotos replied: "Be it so; a Bealiman is better than a Kshatriya;"-necaning that the son of the starving Brahman Ajigarta was a more acceptable offering than Robits, the son of a king. Varana, the god, then directed Harischandra, the king, to perform the sacrificial ceremony sermed the Bajasûya, at which, on the day appointed for the Abbisheka erremony, Sunahsepa was to be offered in place of the usual minual victim sacrifica.

At this sacrifice Viswamiten was the Hotri priest, Jamadagni the Adhwaeyu priest, Vasishtha the Brahman, Avasva the Udgâtri priest; but when the victim was prepared, they found no one to bind him to the sacrificial post. Then said Ajigarta: " Givethe insother hundred, and I will bind him." After he had been bound, the Apri verses had been recited, and the fire carried round him thrice, no immolator could be found. Then again Afigarta said: " Give me another hundred cows, and I will immolate him." They gave him another hundred, and he went forth to what his knife. Then Sunaliseon became aware that they were about to kill him, as if he were not a man, but a beast, and he felt that prayer to the gods could alone release him. One god referred him to another. At length he praised Indra with certain specified hymnes. Indra expressed his pleasure by presenting him with a golden car. Sunahsepa thanked him in another verse, and hade him pray to the Aswins. The Aswins desired him to praise Ushas with the three verses which follow the Aswin verses. As he repeated one verse after the other, his bonds fell off, and his father, the king Harischandrs, was cared of his complaint.

So soon as Sunahsepa was released, the officiating priests requested him to perform the Abhisheka ceremonies, which conclude a Rajasûya sacrifice. Sunahsepa consented, and sam, or invented, the method of direct preparation of the Soma juice, called Aujahsava, reciting at the same time four verses; and then, whilst reciting another hymn, he poused the Soma into the Drona-kalasa (or pitcher). Then, returning from the Uttaril Vedi at the east end, near which stands the sacrificial post, he performed the concluding ceremonics at the Vedi, which stands at the bottom or western end of the hall. Pinally, Harischandra (the king) for whom this kingly socrifice was performed, was summoned to the Ahavaniya fire whilst another specified verse was recited.

When the rite was over, Sunahsepa placed himself by the side of Viswâmitra. 'Ajîgarta then said: "O Rishi, return me my sen." Viswâmitra replied; "No; for the gods bare given him to me." From this time his name became Devurata (Theodotus) the son of Viswamitra. Ajigarta then appealed to his son, saying: "Come thou, my son; both I and thy mother call thee away. Then art by hirth an Angirasa, the son of Aifgarta, celebrated as a poet; go not away from the line of thy grandfather; come back to me." But the son replied: "Thou hast been seen with the knife in thy hand, a thing not seen even amongst Südras. Descendant of Angiras, thou hast preferred 300 cows to me." Afigarta replied: "My son! the wicked act that I have committed afflicts me. I throw it from me; let one hundred cows be thine." But Smaahsepa objected, that he who had caree done a wicked deed would be expable of doing the same again, and believed that his father would ever retain a vile Südra disposition.

Sunahsepa was, therefore, from this time forth, carolled as a son of Viswamitm, by the name of Devarata; and it is remark.

able that, although Visaramitan had become well established in society as a Brühman, he felt that it strengthened his position to establish Sunahsepa as his son; the reason being that, whereas Visabnitan was born a Kshatriya, Sunahsepa was the descendant of a genuine line of illustrious Brühmans.

This story, contained in many verses, must be recited on every occasion of a king's imaguration. To quote the words of the Aitareya-Brähmana:

"The Hatri, when sitting on a gold-ombroidered curpet, recites them (the verses) to the king, after he has been sprinkled with the snamd water. The Adhwaryu, who repeats the responses, sits likewise on a gold-embruidered carpet. For gold is glory. . . . The king must give a thousand cous to the tellor of this story, and a hundred to bin who makes the responses; and to each of them the gold-ombroidered carpet on which he was sirting; to the Hotri, bushles, a silver-decked carriage drawn by mules."

"A victorious king is likewise meanmended to have this logend recited to him, though he only not have performed the eacrifice; and a man desireus of progray is promised the hirth of a son if it is properly read to him."

The eighth and concluding book of the Aitarcya-Beilmann is entirely occupied with kings' inaugurations, or Sonna sacrifices performed for kings. For translation and explanation of these, we avail ourselves of Dr. Guldstücker's Sanskrit Dictionary, Art. Abhisheka, or inauguration of a king. "This ceremony is either part of a Rajasûya when it is called Punarabhisheka, second imaguration, or it is not part of a sacrifice, and occurs at a king's accession to the throne."

"The Punarabhisheka is performed by the king at the end of a Rajasûya. There must have been prepared for the occa-

¹ Hang, Aitneryn Brahmmun, rol. ii. p. 376. * Goldstücker, in Knight's Encyclesische.

sion a throne-seat of the wood of the Udambara tree (tiens glomerata), resting on four logs a span high, with beards placed on them and side-hoards,—the whole well fastened with cords made of manja grass (Saccharum manja), a tiger-skin which is placed on the seat with the bairs apwards and the neck to the cast, a large four-cornered ladle made of Udambara wood, and a branch of the Soma. In the taille have been placed eight things—curd, honey, clarified batter, water proceeding from rain during sunshine, blades of Sydma grass, and sprouts, spirituous liquor, and Dib grass (Panieum ductylon). To prepare a site for the throne, three lines must be drawn with the sacrificial implement called Sphya so that the two feet to the north come to stand within the Yedi, or sacrificial ground, and the two to the south without.

All these arrangements are typical, and sometimes the types are not very obvious. The tiger-skin, however, promises increase of power, "for the tiger is the Kabatriya of nild beasts." Spirituous liquor is the type of a Kabatriya's power, on account of its fierceness and hotness and Dilb grass is the Kabatriya of plants, because it is family fixed in the soil by many roots.

At one time the king has to kneel down at the back of the throne-seat with his face to the cast. Then he appears to have resumed his seat, and the priest, covering the head of the king with the Udumbara branch, pours the liquid over him while repeating verses from the Rig-Veda.

"These waters are most propitious. They have hading power to free from all disease . . . With which Prajapeti sprinkled Indea, the king Some, and Manu, with these I sprinkle thee, that then becomest king of kings in this world."

"The divine Savitri has given his consent, therefore I pear (this liquid) over thee with the arms of the Aswins."

"After the liquid has been poured over the king, the priest

places in his hand a goblet of spiritness liquor and recites the following verse;

- 'Some, with thy most sweet exhiberating drops, purify (this secrifleer), for then wast poured out for Indea to drink,'
- "Then he recites, and makes the king repeat after him, the following invocation:
- '(Some and spirituous liquor), because a separate residence has been allested to you by the gods, therefore do not combine in the lefty sether; liquor, then art powerful, but then, Some, art a king. Do not have him (the king) when you enter into your several receptacles (i.e., into the stomach).'

"By the recital of these verses, spirituous liquor and Soma become identified. Having drunk, the king presents the rest to a man whom he considers his friend; for drinking out of the same cup is the mutual practice of friends. He then places the Udumbara branch on the ground as a symbol of essential juice and food, and prepares himself for descending from the throneseat; but while he is still seated, and puts his feet on the ground, he says: 'I firmly stand on exhaled and inhaled air; I firmly stand on day and night; I firmly stand on food and drink; on what is Brahmunn, on what is Kabatriya, on these three worlds stand I finaly. He then descends, sits down on the ground with his face towards the east, utters thrice the words, 'Adoration to what is Brillmana,' and offers a gift. . . . After this ceremony the king rises, and puts fuel into the Abayaniya fire while uttering the words: "(Wood), thou art fuel; bestow on me sharpness of sense and strength of body."" Invocations to be used, in the case of a king's assistance in war being required by another king, are indicated; and further verses being recited to insure freedom from enemies, the king returns to his palace, where "he sits down by the domestic fire, and the Adhwaren priest makes for him, out of a gublet, four times three oblations, with clarified butter, to Indea while reciting the three Rig-Veda verses ix., 110, 1—3."

When the Abhisheka does not form part of a Rajasuva sacrifice, it varies a little from the Punarablisheka just described. The reremonics are an imitation of those which took place when Indra was consecrated as supreme ruler amongst gods. The throne-seat on that occasion was made of verses from the Rig-Veria. Savitri and other gods supported the legs of the throne, whilst the Aswine held the side-boards. The head of Indra was covered with an Udumbaea branch, the leaves of which had been wetted, and he was sprinkled with the liquid already mentioned, whilst the appointed verses were recited. When this ceremony is performed for a mortal king, the priest begins by requiring the king to take the following oath: "If I, the king, do ever harm to thee, then (the priest) mayest deprive me of all pious acts which I have done from the time of my birth up to that of my death, of heaven, and whatever elso good has been accomplished by me, of long life and offspring." He then orders his attendants to bring four kinds of fruit and four kinds. of grain. These froits and grains were not used in the Pupparabhisheka. The fruits are from the four gigantic fig-trees of India,-the Nyagrodha, or Banyan, the Udumbara, the Aswattha, or Pipal, and the Plaksha. The groups are kinds of rice and barley. The banyan, with its many stems, is considered the Rajan of trees. Less obvious reasons are given for the selection of the other substances. Barley is a type of military commandership; cards make the senses sharp, and so forth. Having been sprinkled with this pseuliar decection, and proper verses having been recited, the king must make a present to the icaugurating priest of gold, a field, and cattle-the larger the amount the better for the king. After receiving the gift "the priest bands to the king a goblet of spirituous liquor regiting the verse: 'Soma, with thy most sweet exhibitating drops,' &c., and the king drinks of it. By this manner of drink -

ing, the spirituous liquor becomes a kind of Soma, and it is the Soma, not the spirituous liquor, that is drunk by the king."

The concluding chapters of the Aitareya-Brühmana show, by historical example, how entirely the prosperity of kings depended upon the due performance of religious ceremonics, and the liberality with which those officiating priests were afterwards rewarded. We will select a few passages in which names occur already become familiar:

"By this great imanguration similar to Indea's, Tora, son of Kavashu, consecrated Januanejaya,"—and thereby did be "subdue the earth completely all around and perform the sterifice with a horse as an effering , a horse fed with gmin with a white star on his forehead, and bearing a green wreath around his neck."

"With this coremony Vassishtha inaugurated Sodis thence Sudis went conquering everywhere over the whole earth up to its onds, and ascrifined the sacrificial hereo."

One king, after being inaugurated:

"Lucsened eighty-eight thousand white horses from their strings, and presented those which were fit for drawing a corriage to the sacrificing Purchita." 5

Of the son of Atri it is said that "He bestowed in gifts ten thousand girls adversed with machinese, all daughters of applicate persons, and brought from various countries."

This holy son of Atri, whilst distributing ten thousand elephants, grew tired, and dispatched messengers to finish the distribution. "A hundred (I give) to you; "A hundred to you;" still the holy must grew tired, and was at last forced to draw breath while bestowing them by thousands."

The magnitude of this gift was, however, exceeded by that of Bharata, the son of Dushyauta, who distributed in Mashukra a

Colebrooke, Mise. Est., vol. l. p. 29.
 Haug. Ait. Be., vol. il. p. 524.
 Colebrooke, Mise. Hea., vol. i. p. 41.

Lundred and seven thousand millions of black elephonts with white tusks, and decked with gold. This same Blacata bound seventy-eight horses (for solemn rites) near the Jumna, and fifty-five on the Gauges.

In conclusion, a story is told of Atyaráti, who was no king, but who, nevertheless, subdued the whole earth by means of this ceremony. But when the Brâlman who had officiated asked for his reward, Atyarâti replied: When I compaer Uttara Kuru, then shalt be king of the earth, hely man, and I will be merely thy general? The Brâlman replied: "Uttara Kuru is the land of the gods; no mortal can conquer it. Then hast cheated me, therefore I take all from thee." And Atyarâti, thus deprived of vigour, was slain by king Sushmina. For Atyarâti had not kept his outh,

The fortieth and last chapter of the Aitareya-Brahmana begins thus :—

"Now, about the office of a Purchita. The gads do not ent the food effected by a king who has no house-priest. Thence the kings even when (not) intending to bring a secriber, should appoint a Brideman to the office of house-priest."

The king who appoints a Purolita is protected by Agni, fire, but with him who does not, the fires get displeased, and "throw him out of the heaven-world (and deprive him) of the royal dignity, bravery, his kingdom, and his subjects."

When a king appoints a Purohita, he repeats a prayer in which he entreats that all the herbs of a hundred kinds over which king Soma rules will grant him uninterrupted happiness. One part of the ceremony requires the king to wash the Purohita's feet, by which he obtains sharpness of senses whilst saying: "I wash, O gods! the first and second foot for protect-

Goldstücker, Siens, Die.
 Colchrooke, Miser, Ross, vol. 2, p. 48, and Haug, Air. He., vol. 31, p. 527.

Haug. vol. il. \$28—9.
 Paid, p. 536.

ing my empire, and obtaining safety for it. May the maters which served for washing the feet (of the Purchita) destroy my enemy."

And, lastly, rites are described ensuring the destruction of the king's enemies. We cite a few sentences:

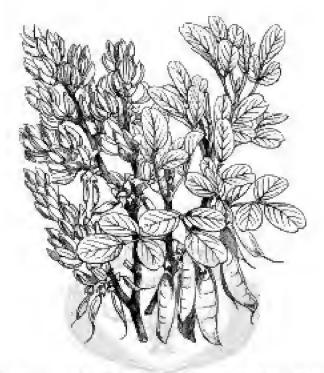
" Foes, enemies, and rivals perish around bim, who is conversant with these rives."

"Whenever lightning perishes, pronounce this (pmyer), "May my enemy perish,"

"When rain ceases. When the moon is dark, When the non sets. When fire is extinguished, pronounce, " &c.

On each of these five occasions the same prayer must be prononneed; but " he who uses this spell must observe the following rules. He must not sit down until his enemy is scated, but stand, while he thinks him standing. He must not he down before his enemy has done so, but must sit, whilst he thinks him sitting. He must not sleep until his enemy has fallen asleep, but must keep awake, while he believes him to be awake. In this way he subslues his enemy, even if he wear a helinet of stone."

¹ though vol. li. p. 354 f. Colebrooke, Misc. Been vol. i. p. 45.



"At the full moon festival a branch of the Palies tree was stock in the ground in front of the chamber containing the accelerate free."—F. 100.

CHAPTER VI.

Additional Value.—Bima-Vede.—Yafar-Vedu.—Butspothe Inflormed approach to the Yafar-Vedu.—But! Moss Swelfton and Pastoral Covernains.—Will Theories.—Origin of Moss and Gods.—Delage.—Manu.—Yafasvalkya, a leading Character.

Haviso accomplished our sketch of the Rig-Veda and of its principal Brahmana, we proceed to the Sana-Veda, the verses of which are taken from the Rig-Veda. A valuable synopsis has been made, which enables the student to compare the verses in the Sama-Veda with those of the Rig-Veda; but the result of such comparison shows that the compilers of the later collection "lest sight of the original nature of the Rig-Veda hymna and of their poetical worth." But although no respect was paid to the thoughts intended, their poetical greatness is not wholly destroyed, even in the "garbled assemblage" in which these verses are given in the Sama-Veda. Right of the treatises called Brahmanas are said to be connected with this Veda, but their contents are not fully known. Soma-sacrifices, incantatory ceremonies, omens, and rites, to be performed on occasions of disaster, as 'earthquakes, are subjects fully discussed.

The Yajur-Veda is also a "liturgic book," the contents of which are partly taken from the Rig-Veda. But in addition to these horrowed verses, it gives passages in proce called yapur (lit. that by which the sacrifice is effected), and to these the Yajur-Veda owes its name. In the train of this Veda, Brahmanical literature made its greatest development. Its subjects required more explanation than those of the other Vedas, and the ceremonial for which it was put together is "much more directified and claborate than that of the Same-Veda, and the mystical and philosophical allusions which now and then appear in the Rig-Veda, probably in its later portions, assume a more prominent place in the Yajur-Veda. In one word, it is the sacrificial Veda, as its name indicates." Hence it was looked upon as superior to the Rig-Veda, in which there is no system of rites; and Shyana, the great commentator of the Vedas, who lived only four centuries ago, says, in his Introduction to the hymnical portion of the Yajur-Veda (or Taittiriya-Sanhitâ):

¹ Czambors's Bacyclopedia, Art. J.Act. "Veda," in Knight's Eucyclopedia, P. 58t.

"The Rig-Veda and the Sama-Veda are like fresco-paintings, whereas the Yajar-Veda is the wall on which they stand."

The older Yajur-Veda, or Taittiefva Sanhita, nevertieless gave rise to what looks very like a schism, and a second Yajur-Veila was prepared, as the legend says, by Yajnavalkya. It is called the white, or clear, Yajur-Veda, to distinguish it from the Taittiriya, or black Yajur-Veda. The sacrifices-treated of are mainly the same in each of these works. Colchrooke alludes to one in which "six bundred and nine mimals of various prescribed kinds, domestic and wild, including birds, fish, and reptiles, are made fast; the tame ones to twenty-one posts, and the wild in the intervals between the pillars; and, after certain prayers have been recited, the victims are let loose without injury.228 Another geremony unknown to the other Vedas is the Purushamedha, or man-sacrifice: "An emblumatic ceremony in which one hundred and eighty-five men of rarious specified tribes, characters, and professions are bound to eleven posts, and consecrated to various deities." The Surva-medha, or all-sacrifice, and the Pitri-medha, or sacrifice to the Mance, are also mentioned in this Veda; and for these and other reasons the Yajar-Veda is believed to be a much more recent composition than the Rig or the Sûma-Veda, "It is worthy of notice," says Professor Guldstäcker, "not only that all the foureastes, the institution of which cannot with certainty be traced to the period of the Rig-Veda-Saulità, music their appearance in the Yajur-Veda, but also that it contains many words which, in the mythology of the epic poems and the Purhuas, are names of Siva, the third god of the later Hindu triad." 1

It is therefore evident that this Veda belongs to a period subsequent to that of the Rig-Veda, and that it was not compared until the Hindus had become a settled people, located apparently at the base of the Himslaya mountains, and to the ceat-

Max Müller, A. S. L., р. 175.
 Knight's Encyclet, part 34, р. 203,
 Culchwoole, Misa Eco., vol. i. p. 61.
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ward of the river Sutledge. And not only is the whole Yajur-Veda later than the Hig-Veda, but that portion of it called white is later than that which is known as the Taittiefyn, or black Yajur-Vesta. This fact we learn from Phaini, who mentions the black, but was unnequainted with the white. The Saturatha-Brithmana which is attached to the white, or later portion of this Veda, is a work of considerable importance. It describes a variety of solemn sucrifices in which the juice of the Some plant is the chief ingredient; but these are introduced by the smaller festivuls called Darsaphronaufisa, which are held at new moon and full moon. The pastoral ceremonies by which this sacrifice is accompanied are described by Colchrooke. An oblation of whey prepared from new milk being indispensable, the calves were separated from their mothers, in order to secure sufficient milk, and as an annual festival it was beld after the rains had restored the herbage. Colchrooke says: "This rite comprehends the sending the cows to posture after separating their calves, touching them with a leafy brough of Palisa (Butea frondosa); cut for the purpose, and subsequently stack in the ground in front of the chamber containing the sacrificial fire as a protection of the herd from robbers and beasts of prev."

Professor Max Müller also albudes to this festival as: "In the beginning of the Darsapürunmäsa sacrifice, the Adhmuryu priest having called the cows and calves together, touches the calves with a branch," and says: "You are like the winds.""

It may be this ceremony which is represented in a picture from the caves of Ajanta which has often pazzled me. The pieture is long and narrow. At one end stands a priest; in his leased be has a small cup, whilst a long procession of cows and calves come up to be touched by bim." In the Brabmann it is

Misc. Reserve, vol. 1, p. 348.

^{*} A. S. L., p. 352.

² I council now remember whether this is the same picture as that in

with a branch of the Palasa tree that the priest is to tough the calves, and the Palasa, or Butea frondosa, is a tree well known. to Sanskrit literature. Ynjinavalkyn says: "As the leaf of the Palása is supported by a single pedicle, so is the universe upheld by the syllable out." This beautiful tree extends into the Punjab as for as the western bank of the Jhelman. It is known to traveliers as the Dhak tree.

But the full-moon festival, although interesting in itself. occupies but a limited place in the Satapatha-Brahmana. Its theories of creation are of greater interest to us. "In the beginning, it states, this universe was non-existent. But pign say, 'what was that non-existent?' The Rishis say that in the beginning there was non-existence. Who are these Rielis? The Rishis are brenths. Imasmuch as before all this (universe), they, desiring this (universe), strove (arishm) with toil and custerity; therefore they are called Rishis." From the Rishis seven sepurate men (Purusha) are created, and from the seven men comes Prajapati.

The same idea of Prajapati being composed of seven menoccurs, Mr. Muir tells us, again in the Satapatha-Brithmann,

"These seven men whom they made one man (Purusha) hecame Prajapati. He created offspring. Having created offspring, he mounted upwards; he went to that world where he scarches this. There was then no other object of worship; the gods began to worship him with sacrifices. Hence it has been

which a holy man who etamle on a lesses is transping the head of an elephant. My impression is, that the cirplant was fullowed by the corn and culves. In the Edinburgh Review for July, 1867, Colonel Mendows Taylor describes the ciching given in my fermen work, "Life in Austent India," is a "picture of two holy men, one of them. them is tausting the head of an eleshort, He holds a cop in his left hand, and moute a long role muching

to his feet, with very lacen alegens, The other, who has a ulushus round his head, but an elaborate drapery in fulcia-like that of a Greek statue. The faces of both appear Greeins, and acither of the figures in Buddhist."—Art. on India Costone, &c., p. 125. 1 Colchronks's Miss. Heat, vol. L. p.

Mnir, Orig. Bennhrit To, vol. iv. p. 18. Setapatha Brilliannen, vi. 1, 1, 1, If, p. 499 of Weber's ed.

said by the Rishi (Rig-Veda, x. 90, 16), 'The gods worshipped the sacrifice with sacrifice.'

The next theory is concedent different: "In the beginning the universe was waters, nothing but water. The waters desired, 'How can we be reproduced?' So saying, they toiled, they performed austerity. While they were performing austerity, a golden egg came into existence. Being produced, it then became a year. Wherefore this golden egg floated about for the period of a year. From it in a year a man (Purusha) came into existence, who was Prajapati. Hence it is that a woman, or a cow, or a mare, brings forth in the space of a year, for in a year Prajapati was born." For another year Prajapati floated about occupying the egg. Afterwards, by worshipping and toiling, he created the golds."

In another passage Prajitpati is said to have taken the form of a tertoise. It is thus rendered by Mr. Muir: "Having assumed the form of a tertoise, Prajapati created offspring. That which he created he made (akarot); hence the word Karma. Kasyapa means tertoise; hence men say: 'All creatures are descendants of Kasyapa.' This tertoise is the same as Aditya."

It is obvious from these wild legends that the old Sanskrit philosophers found it extremely difficult to determine the difference between gods and men. Prajapati was the source of golden light—Prajapati was the source of all created things. After having created creatures, "he created Death, the devourer. Of this Prajapati half was mortal and half was immortal." But the mortal part was made immortal by a certain rite or ceremonial. Discussions on death occur, showing that this year is death: "for it were away the life of mortals by days and nights, and then they die." In order to conquer death certain rites

^{&#}x27; Saturathu-Br., x. z. z. t. p. 767 of Wole's Calg. Sanskrif T., vol. iv. Woler's edition.
's Saturatha-Br., xi. f. 6, 1, 0;

' Mole's Calg. Sanskrif T., vol. iv. pp. 47—9.

were performed at four months' interval throughout the year; "but with these rites they did not attain innoctality;" "which seems to be a polemical hit," says Mr. Muir, "nimed by the author of the Brihmana at some contemporaries who followed a different ritial from himself." Prajápati then directs the precise mode in which ceremonies must be performed, in order to procure immortality. Thereupon death objects, saying; "In the same way alt men will become immortal, and then what portion shall remain to mo?" Death is promised that in future no one shall become immortal with his body. But those who perform the work, or rites, properly, shall be immortal after parting with the body, whereas those who do not perform these rites, "are born again after death, and become again and again his (death's) food."

Much the same sentiment is expressed in other words thus: "Six, death, smote Prajapati when he was creating living beings. He performed mesterity for a thousand years, to get free from six."

Considered religiously, the Satapatha-Brithmann appears to offer a thorough type of acepticism. Man makes gods, gods make a chief god, the chief god (Prajāpati) makes the world and gods. But the gods were mortal. Rites and austerities are invented which insure immortality. Death becomes alarmed. Death is promised that only without the hody shall gods or men become immortal. But after the gods have become immortal, they are mable to determine which amongst them shall be greatest.

On this subject the following legend is given by Mr. Muir:—
"The gods Agui, Indra, Soma, Vishon the Secrifice, and all
the (other) deities, excepting the Aswins, were present at a sacrifice. Kurukshetra was the place of their divine worship. Hence
men say that Kurukshetra is the country where the gods sacri-

Mudr. Orig. Sunskrif T., e.st. iv. ! * Thid, vot. iv. p. 51 ; Sutspecthep. 50. | Bellemond, v. 4, 4, 1, p. 700.

fice. The gods said: 'Whoever among us, through exertion, austerity, faith, sacrifice, and oblations, first comprehends the issue of the secrifice, let him be the most eminent of us.' Vishum first attained that (proposed object). He became the most eminent of the gods He who is this Vishnu is sacrifice; he who is this sacrifice is the Aditys. Vishnu could not support this fame. And the same is the case now, that every one cannot support fame. Taking his bow and three arrows, he departed. He stood resting his head on the end of his bended bow. Being unable to overcome him, the gods sat down all around him. Then the ants said to them (now the ants were the same as upadikas): 'What will you give to him who graws the bowstring?" (The gods replied): "We will give him the enjoyment of food, and he shall find waters even in the desert." (The ants, then) approaching, grawed his bowstring. When that was divided, the ends of the bow, starting asunder, cut off the head of Viehnu. , Then the rest of him became extended towards the east." 1

The conclusion of the passage is, that the gods divided this headless Vishnu into three parts, and therewish went on toiling and sacrificing.

It may be difficult to assign a precise meaning to this mythe in all its detail; but so much appears probable that it arose from a mystical speculation on the phenomena connected with the formation of the rain-bow, when the lustro of the sun is dimmed by the rain-cloud, and its bead, as it were, cut off, and also that it was intended to explain and justify the threefold division of the great sacrifices so much dwelt upon in the Satapatha-Brāhmana. (Compare also page 141.) Brahmana were not at this time believing in any individual gods, but their mode of securing honour to themselves and prosperity to worshippers, was to perform complicated and expensive sacrifices;

and the more we attend to the working of the system the more shall we be struck by the effectual means employed to secure its ends. Dr. Hang well expresses the character of Brahmanical "sacrifice" in the following words:—

"The murifice is regarded as the means for obtaining power over this and the other world, over visible as well as invisible beings, animate as well as inanimate creatures. Who knows its proper application, and has it duly performed, is its fact looked upon as the real master of the world; for may desire he may entertsin, if it be even the most ambitious, can be gratified; any object he has in view can be obtained by menns of it. The Yajua (sucrifice), taken as a whole, is conceived to be a kind of machinery, in which every piece must fully with the other; or a sort of large chain, in which no link is allowed to be monting; or a staircase, by which one may ascend to heaven; or as a personage, on dowed with all the characteristics of the baman body. It exists from eternity, and proceeded from the Supreme Being (Projupoti or Brohma menter), along with the Trainidad, i.e., the three-field science. The creation of the world was even regarded as the fruit of a sacrifice, performed by the Supreme Being. The Yajna exists as an invisible thing at all times. It is like the latent power of electricity in an electrifying muchine, requiring only the operation of a suitable apparatus in order to be elicited. It is supposed to extend, when unrolled, from the Ahavesiya, or sacrificial fire (into which all oblations are thrown), to beeren, forming these a bridge or ladder, by means of which the encrises can communicate with the world of gods and spirits, and even ascend, when alive, to their abodes."?

Ancient Brâlmans were men of varied intollectual gifts. They had, we think, the widest range of mind of which man is capable, but they were sorely perplexed for a fitting object of worship, and for a fitting base whereon to creet a moral standard; and although in the Brâhmanas their minds soar upwards ever and anon, as they had soared upwards in the days of the Rig-Veda, it may be observed that, from the time at which they become a priestly association, seeking to establish priestly power and in-

Haug, Ait, Br., vol. L. Juiro, p. 78.

fluence, selfish aims checked spiritual aspiration. Brahmans, as a society, had a double object in view. They desired to see and communicate truth, but they also desired to establish the authority of their caste, and this second aim they could best attain by identifying their origin with that of Brahma or the Veda. Consequently, in the Satapatha-Brahmans, we meet continually with expressions to this effect: as—

"The gods were originally mortel; when they were persuded by Brahma they became immortal."

And again :-

"In the beginning Brahma was all this. He created the gods, he placed them in those worlds; in this world Agni, Vâyu in the atmosphere, and Sûrye in the sky."

The contents of the Satapatha-Bohhmana are somewhat heterogeneous, and amongst other curious stories there is one relating to the Deluge, to which we shall have occasion to refer again when treating of the epic poems.¹

We avail ourselves of Professor Mar Müller's translation.

"To Manu they brought in the morning water to week. As they bring it with their bunds for the washing, a fish comes into the hands of Manu as soon as he has weshed himself.

"He spoke to Manu the word; 'Keep me; I shall preserve thee."
Manu said, 'From what wilt thou preserve me?' The fish said, 'The flood will carry away all these creatures. I shall preserve thee from it.' 'How caust thou be kept?' said Manu.

"The fish replied, 'As long as we are small there is much destruction for us; Esh swallows fish. First, then, then must keep me in a jar. If I outgrow it dig a hole, and keep me in it. If I outgrow this, take up to the sea, and I shall be saved from destruction."

"He became soon a large fish. He said to Manu, 'When I am full grown, in the same year the flood will come. Build a skip, then, and

Mair, Orig. Senekric T., vol. ir., pp. 50, 25; Sat. Br., vi. 2, 3, 6, p. 830; ibid, vi. 3, 3, 1, p. 838.

worship mo; and whou the flood rises go into the ship, and I shall pre-Surve thee from it."

"Manu brought the fish to the sea, after he had kept him thus. And in the year which the fish had pointed out, Manu had built a skip and worshipped the fish. Then when the flood had risen, he went into the ship. The fish came assimming to him, and Manu fastened the rope of the ship to a horn of the fish. The fish carried him by it over the northern mountain.

"The figh said, 'I have preserved thee. Bind the ship to a tree. May the water not cut thee asunder while thou are on the mountain. As the water will sink, thou wilt slide down." Monu slid down with the water : and this is called the Slope of Mann on the porthern mountain. The flood had carried away all these organizes, and thus Manuwas left there alone."1

Mann then meditated a hymn, wishing for offspring, and a woman is created from curds and whey; and in due time the world is peopled.

In some passages Manu is also looked upon as the "first person by whom sacrificial fire had been kindled, as the institutor of ceremonial worship," To this Mr. Muir gives numerous instances, but says that it is not always apparent " whether the patriarch, Manu, or man merely, is meant."3 The descendants of Manu are, however, identified in the hymns with the Aryan Hindus,—the worshippers of the gods, those among whom Agni has taken up his abode; and these are continually contracted with the Dasyus, as-

" Indre, who bestows a hundred success; in all battles, in heavenconferring battles, has preserved in the conflict the sacrificing Arya. Chastising the neglectors of religious rites, he has subjected the black skin to Manu.

" For thou, Indra, art the destroyer of all the cities, the slaver of the Dasyu, the promoter of Munu, the lord of the sky,"

¹ A. S. L., p. 423. ² R. V. i, (20), viii, 87. ³ Muir, in J. R. A. S., vol. xx. pp.

^{410, 413, 490, 427.} On Minux, the Progration of the Aryan Indiana.

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The "five tribes" of the hymns are also identified with the Aryans and descendants of Manu.

In the very interesting paper which has just been quoted from. Mr. Muir has shown, that even in the hymns of the Rig-Veda and the Sama-Voda, Mann was regarded "as the father, or progenitor, of the authors of the hymns, and of the people to whom they addressed themselves." He quotes verses, in which the expression "father Manu," or "father Manus," occurs.1 In one of these, amongst remedies, "those which our father Mana chose," are mentioned. Mr. Muir says further, "The words manava (a regular derivative from Mann), and manusha and manushya (which are regularly derived from manus, a form peculiar to the Veda), are also of frequent occurrence in the hymns, in the sense of persons belonging to, or descended from Manu, or Manus; and would of themselves almost suffice to prove, that in the Vedic age Manu was regarded as the progenitor of the people of whom these terms were descriptive. In later Sanskrit, as is well known, they are the most common words for men in general."3

"But," says Mr. Muir, "it is not merely in the hymns of the Veda that we find proof of his being originally so regarded;" and then, after telling the story given above from the Satapatha Brahmana, he concludes by observing that "this testimony to Manu, being regarded as the progenitor of the Aryan Indians, is sufficiently clear."

The story of Manu and the Delage appears again in the Mahabharata, as will be seen in our chapter on that poem. Mr. Muir observes that there some details are included which bring "the account into closer accordance with the Semitic form of the legend, as preserved in the book of Genesis. These details are: 1st. That Manu was accompanied by the seven Hishis, who made up with himself eight persons." "And 2nd, that Manu

¹ R. V. i. pp. 80, 16; 114, 2. [* J. R. A. S., vol. vz. pp. 406, 469, * Pk. V. ii. pp. 36, 18. [* Pkd, p. 427.

took with him all the seeds, just as Noeh is said to have taken pairs of different minuals."

"But was it the Aryan Indians only who looked upon Manu, or Manus, as the progenitor of their race; or was this belief shared by the other branches of the Indo-Germanic race?"

The opinions of Professors Roth and Weber are given on this subject, and then, without attempting a decided answer, Mr. Muir thus finishes his valuable article:—

"It has been remarked by various authors (as Kulm, Zeitschrift, iv., 94 f.), that in analogy with Mann, or Manus, as the father of mankind, or of the Aryas, German mythology recognises Mannus as the nucestor of the Teutous."

"The English 'mau,' and the German 'Mann,' appear also to be akin to the word mass; and the German 'Mensch' presents a close resemblance to manush."

The tendency of Mr. Muir's remarks is to show us that the legends of the Brahmanas, and epics, may be discovered in embryo, or in undeveloped form, in the hymns of the Vedas; and the Satspaths-Brahmana appears as the grand occasion for their general development.

This Brahmana "ends with the assertion, that the White Yajur-Veda was proclaimed by Yajuavalkya Vajuanneya." And all authorities agree in stating that Yajuavalkya was in some sense the leader of the apparent schism which ended in the establishment of a second Yajur-Veda. Professor Max Müller observes, "that it would be a mistake to call Yajuavalkya the author, in our sense of the word, of the Vajasaneyi-Sanhita and the Satapatha-Brahmana. But we have no reason to doubt that it was Yajuavalkya who brought the asseignt Mantras and Brahmanas into their present form."

Ytjnavalkya Väjasaneya was evidently a man of great influence, a leader of public opinion in his day; and one longs to

know when he lived. But this is a subject still requiring much elucidation, as may be seen in the Introduction to Professor Goldstücker's Pânini. Yâjnavalkya is not mentioned by Pânini, but by Kâtyâyana, his critic; and the works which Yâjnavalkya proclaimed and arranged were unknown to the great grammarian. We learn further, from the same authority, that the Satapatha-Brâhmana, which we have characterised as acceptical, gives ideas more allied to the epic than to the Rig-Veda period.

"In the Vedic hymns the immortality of the gods is never matter of doubt; the offerings they receive may add to their comfort and strength; but it is nowhere stated that they are indispensable for their existence. It is the pious sacrificar himself who, through his offerings, accures to himself immortality." And only in the latest Bribmana, the Satapatha-Bribmana, are gods represented "as becoming immortal through exterior agency."

We close our notice of this Brahmana with a curious legend, in which Yajnavalkya plays the chief part.

"Janaka, the king of the Videlas, performed a sacrifice, at which many Brálmans were assembled. The king, having a great desire to know who among these Brálmans knew best the Vedas, hid a thousand cowe in a stable, and covered the horns of each of them with ten pada of gold. He then said to the pious men: 'O venerable Brálmans, whoever amongst you is the best known of Brahman' (or Brahmans, whoever amongst you is the best known of Brahmans, however, did not venture to come forward. Then said Yājnavalkya to his student: 'Drive home these cows.' But the Bráhmans became angry, and began to examine the sage as to his knowledge of the Veda. Then asked him Uddálaka, the sen of Aruna, 'Who art them?' and to other priests of the family of Kapi he said: 'Knowest then, O Kāpya, that Inner Ruler, who within rules this world, and

¹ Panini, kie Place in Sanskrit Lite ¹ Chambors's Encyclopodis, article rature, pp. 191—197. ¹ India," vol. v. p. 542.

the other world, and all beings?' The answer being negative, he continued: 'Whoever knows the Thread and the Inner Ruler, knows Brahman, knows the worlds, knows the gods, knows the Vedas, knows the elements, knows the soul,—knows all.' The Thread, &c., being explained, he further says: 'If thou, Yājnavalkya, ignorant of the Thread and the Inner Ruler, hast taken away the cows, (destined for the best knower of Brahman), thy head will certainly drop down.' Yājnavalkya explains that the wind is the Thread, that the Inner Ruler is the soul, and that the soul is immortal. 'Unseen, he sees; unheard, he hears; unminded, he minds; unknown, he knows. There is none that sees, but he; there is none that hears, but he; there is none that minds, but he; there is none that knows, but he. He is thy soul—the inner ruler,—immortal. Whatever is different from him is perishable.'''!

In our second story, Yajnavalkya and two other celebrated Bribmans are visited by king Janaka, who asks them how they perform the secrifice called Agnihotra. The first Brihman explained, that in the evening he sacrificed to Aditya (the sun) in the fire; and in the morning he sacrificed to Agoi (fire) in the sun (Aditya). What becomes of him who sacrifices thus? said the king. The Brithman replied: "He becomes ever shining. with happiness and splendour, and has his dwelling with those two gods, and is one with them." The second Brühman said the same. The third, who was Yajnavalkya, said: "I offer the Agnihotra in taking out the fire (from the house-alter); for when Aditya sits, all the gods follow him; and if they see that I take out the fire, they come back, and after having clemied the sacrificial vessels, having filled them again, and after having milked also the sacred cow, I shall delight them, when I see them again and they see me."

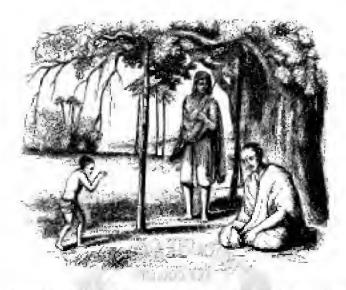
Janaka said: "Thou, O Yajnavalkya, hast come very near

Keight's Kotyeks, part 91, p. 592.

to the Agnihotra; I shall give thee a hundred cows. But thou doet not know what becomes afterwards of these two libations (in the morning and evening)." So he said, then mounted his car and went away.

The priests said: "This fellow of a Rajanya has insulted us; let us call him out for a Brahman dispute." Yajnavalkya observed: "We are Brahmans, he a fellow of a Rajanya. If we vanquished him, whom should we say we had ranguished? But if he vanquished us, people would say of us that a Rajanya had vanquished Brahmans. Do not think of this." They allowed what he said; and Yajnavalkya mounted his car and followed the king. He reached the king; and the king said to him: "Yājuavalkya, dost thou come to know the Agnihotra?" "The Agmihotra, O king," replied Yajnavalkya. The king then explains his view of the morning and evening libatious, called Agnihotra. He says they rise in the air, and there the sacrifice is again performed. The wind is fuel, the rays the bright libation. They enter the sky, and are performed by sun and moon: they come back to earth, and are performed by warmth and plants. They enter man, and are performed by his tongue and food. They enter woman, and a son is born." In return for this exposition Yajnavalkya grants the king a boon, and Janaka is allowed to become a Brahman.1

Max Müller, A. S. L., pp. 423—423.



Gers. Bring me a fruit of the Nyagoodha Irec. Break one of the small seeds which it contains. What do you puredoe in it?

Pupil. Nothing, my lord.

Gars. My rhild, where you pressive nothing, there dwells a mighty Nyagrodler.
-Page 145.

CHAPTER VII.

Studies for the Forset.—Soul.—Immedality.—Figinaealkya and his wife.— Uponinhads.—Nachiketas.—Yama.—Ora.—Soul.—Reshow.—Mariest Chants. —Bord Case of Papil of anknown Pedigree.—Enouledge of Brahma.— Cabriede.

Anvancing beyond the "Brahmanas," we come to a class of compositions called Aranyakas and Upanishads. They presuppose the existence of the Brahmanas, and are regarded as supplementary or complimentary to those writings. The original meaning of the word Aranyaka is "relating to a forest," as "a man who lives in a forest," or, according to lexicographers, "a forest-road, a forest elephant, a jackall, &c." 1 But these meanings are almost forgotten in the importance attached to the word as the name of the religious compositions to be studied. by men dwelling in the forest. This meaning is not given to the word by Pánini, who seems to have lived before such works were written; but it is recognised by Katyayana, who criticised and supplemented the Sûtras of the great grammarian.4 As far as translations permit one to judge, the Aranyokas are invetical compositions, caring little for outward manifestations of deity. but entering carnestly into the nature of soul, universal and individual. In the Aitareva-Aranyaka it is asked, of what nature is soul which existed before worlds were created? Are the instruments by which objects are perceived the soul? And reply is made, "That by which the soul sees form, by which it hears sound, by which it apprehends smells, by which it expresses speech, by which it distinguishes what is of good, and what is not of good taste, the heart, the mind, knowledge about our's self, knowledge of the sixty-four sciences, knowledge of what is practicable. &c., perseverance, desire, submission," are names of knowledge and attributes of soul, as the inferior Brahma, but " are not attributes of the superior Brahma, which has no form whatsoever." One of the most important Aranvakaa known, is that attached to the Sataputha-Brahmana, and called the Brihad. It describes Prajapati as the ascrificial horse. Death, it declares, preceded creation, but sacrifice overcame death, the chauting of priests being a part of such sacri-

^{&#}x27; Goldetücker, art. "Veda" in Enight's Kunyelopedia.

Photol gives merely the meaning of "living in the forest."—Goldstücker, Plain!, 199.

Roor's trans, of the Aitureya. Uponishnal (which is a part of the Aitureya-Aranyaka), in Bib. Ind., vol. xv. p. 33.

fice. The recital of certain verses has also power to procure immertality for man, as:

"The praises verily praises the Same. Where he praises it, there let him matter these Mautrus; 'From the owned lead me to the coal, from darkness lead me to light, from death lead me to immortality."

He who sings or chants these verses accomplishes by such recital whatever he may desire.'

The story of king Janaka and the Brâhmans, told in the Satapatha-Brâhmana, is here repeated with additions; but by far the most interesting passage in the Brihad-Aranyaka is the dialogue between the Brâhman Yājanvalkya and his wife Maitreyî. A short account of this was given by Colebrooke; but we adopt the fuller translation of Professor Max Müller.*

"Maitreyi," said Yajnavatkya, "I am going away from this my honsu (into the forest). Foresoth, I must make a settlement between the said my other wife Katyayani.

"Mairrey' said: 'My lord, if this whole earth, full of wealth belonged to me, should I be immortal by it?'

"No," replied Yojoavalkya. "Like the happy life of rich people will be thy life. But there is no hope of immortality by wealth."

"And Maitreyi said: 'What should I do with that by which I do not become immortal? What my lord knoweth (of immortality) may be tell that to me?'

"Yājnavalkya replied; 'Thou, who art truly dear to me, thou speakest dear words. Sit down; I will explain it to thee, and listen well to what I say.' And he said; 'A husband is loved, not because you love the husband, but because you love (in him) the Divine Spirit (âtmå, the absolute self). A wife is loved, not because we love the wife, but because we love (in her) the Divine Spirit. Children are loved, not because we love the children, but because we love the Divine Spirit in them. This spirit it is which we love when we (seem to) love wealth, Brāhmans, Kahatriyas, this world, the gods, all beings, this

^{&#}x27; Dr. Rose, Bib. Ind., vol. ii. part iii. | ' A. S. L., p. 32 ff. p. 9. Ibid, p. 58 ff.

universe. The Divine Spirit, O beloved wife, is to be seen, to be heard, to be perceived, and to be meditated upon. If we see, hear, perceive, and know him, O Maitreyt, then this whole universe is known to us."

"Whosever looks for Brahmahood elsewhere ahould be abandoned by Brahmans Brahmahood, Kabatra-power, this world, these gods all is the Divine Spirit."

Several illustrations follow, showing, that as the sounds of a drum can only be seized by beating it, or the sounds of a conchahell by blowing it, "so is it with the Divine Spirit." And as clouds of smoke rise out of a fire kindled with dry fuel, thus have all hely words been breathed out of that Great Being.

His last illustration is as follows:

"It is with us, when we enter into the Divino Spirit, as if a lump of salt was thrown into the sen. . . . It cannot be taken out again—the whole water becomes salt, but the salt disappears. . . When we have passed away, there is no longer any name. This, I tell thee, my wife, and Yajnavelkya.

"Maltrey's said; 'My lord, here thou hast bewildered me, saying that there is no longer any norm when we have passed away."

"And Yājnavalkya replied: 'My wife, what I say is not benildering—It is sufficient for the highest knowledge. For if there he, as it were, two beings, then the one sees the other; the one hears, perceives, and knows the other. But if the one Divine Self be the whole of all this, whom or through whom should he see, hear, perceive, or know? How should be know (himself), by whom he knows everything (himself)? How, my wife, should be know (himself) the knower? Thus then hast been taught, Maitreyi; this is immortality.' Having said this, Yūjnavalkya left his wife for ever, and went into the solicude of the forests."

This doctrine may have been satisfactory to Yajnavalkya, but it did not satisfy Maitrey'l; and we shall find, after a time, that many felt as she did, that to disappear in an endless mass of knowledge, and have no name, was bewildering, and that in consequence of this bewilderment a refuge was sought in ideas of transmigration.

But besides the Aranyakas there are numerous treatises of the same description known as Upanishade, and the writings, so called, appear to be amongst the most important and most interesting within the range of Sanskrit literature.

Upanishads attempt to answer the momentons question raised in the Vedic hymns, "Whence this varied world arose;" for the object is to explain, not only the process of creation, but the nature of a supreme being, and its relation to the human soul. "In the Upanishads," continues an author to whose assistance we continually resort, "Agni, Indra, Vayu, and the other deities of the Vedic hymns become symbols, to assist the mind in its attempt to understand the true antere of our absolute being, and the manner in which it manifests itself in its worldly form." Several explanations of the origin of the word Upanished have been attempted, but these it will be unnecessary to particularise. The sucient grammaring Panini appears to have understood by it "secret," and this meaning Professor Goldstilcker thinks not incompatible with its etymology, which may mean " entering into that which is hidden—the mysterious science which, by bestowing on the mind real knowledge, leads to the attainment of eternal bliss."1

fore estimished when he some to England to find the late Dr. Rosen at the British Museum, labouring to prepare a correct edition of the hyrous, an undertaking which, to him, appeared "testere."—Prefero to trans., Kutha Upunished. From this it is obvious that it is in the Uponisheds we must seek to learn the automat Hindu dectrice on man's soul, the trainerest cond, and immertality—Goldstacker, in Chambers's Encyclopedia, art. "Veda," p. 591.

The Uponishada treat the Lymns of the Vedes as of very inferior importance to the pholocophic treating of their own pages, and the result is that "Uponishada are almost the cally pertion of Vedle beneture which is extensively read to this day."—P. 216. The late Esmanohum Ray made little alleston to Vedle lumers, but published translations of Uponishade, "for the purpose," he said, " of differing Blacks burpharat knowledge among the allocated of that religion." He was there-

The Upanishads, which are numerous, are composed by thinkers who were independent of each other, and who wrote at various times. Sometimes they give the same ideas and illustrations, although in different order, deriving material apparently from a common source, but not copying the one from the other. The writer's names are never mentioned. This is a marked characteristic of the Upanishads. The authors were men who wrote simply and cornectly, with absolute belief in the truth of the statements which they made. They had no advantage to gain by writing anonymously, but neither had they any desire for fame or personal influence. These men appear, in fact, to have been possessed by an ardent spirit of aspiration, of which Sanskrit religious literature is the result and the exponent.

In the Bibliothees Indica, published in Calcutta, we find a collection of Upanishads translated into English. Short accounts of some of the more striking of these compositions will show the modes by which early thoughts, some of which originated in Rig-Veda byrms, became gradually developed.

We begin with the Prasna, which touches on all the leading subjects of theological inquiry. A Rishi named Pippalada has six pupils. They approach their Guru (or teacher), bearing logs of wood for the sacred fire, and ask from him knowledge of Brahma. Pippalada hids them pass another year in austerity, after which he says they may ask any questions they like, and "If we know," he says, "we will explain to you." When the year had expired, the pupils again approach, the first unquiring, "Whence are these creatures produced?" Pippalada replies that Prajapati produced them by means of austerity. Prajapati is the universal soul, the union of the sun and moon, the year, the father moving with five feet, measuring the five seasons, and Prajapati is the same as Brahma. The meaning seems to be that even Prajapati could not obtain what he desired without what is called austerity, and the conclusion is, that men who

"practise austerity, the duties of a Brahma-student, and in whom truth dwells," will obtain the world of Brahma.

"That world of Brahma, which is free from dust (decay), will be the share of them in whom there is no cruckedness, no lie, no delusion."

The second pupil asks, "How many deities (organs) uphold the creature (the body), and which of them is the greatest?" The answer indicates that "the principal life" supports all, the "principal life" being the same with Prajapsti and Brahma. When the principal life goes out (of the body) all the others, the senses, go cut, and when it remains, all the others remain: "as all the bees go out when their king goes out, and as all temain when he remains." And then, regarding life as the same with Prajapati, the teacher concludes his discourse in the following words:

"All that (is here on earth) and all that is in the third beaven, is placed under the away of life. Like a mother her children, protect us, grant us prosperity and wisdom." •

The third disciple saks, "Whence is born this life, how does it enter this body, how does it abide, how does it go out, how does it maintain (its) external relation, and how its relation to itself (to the soul)?"

Pippalàda says that these are difficult questions, but that, as the pupil is "a great enquirer after Brahma, he will explain."

"From the soul is born this life. As a shadow (is cast) by man, so this (life) is expanded upon that (Brahma, the cause). By the action of the mind it enters into this body.

"As a king commands his officers to govern these or those villages, so ordains life the other vital pirs to separate work."

Some details follow about descending air, and equalising air,

Dibliothers Indica, rol. xv. pp. 1286,

³ Head, pp. 127—125.

and ascending air, and 72,000 branches of arteries, and the chapter concludes with the following memorial verse:

"Whoever knows the origin, the entrance, the locality, and the fivefuld power of life, enjoys immentality; whoever knows this enjoys immortality."

This is the same as eaying that knowledge of Brahma secures immortality,

Then Gárgya, the grandson of Sûrya, says: "O venerable, which (organs) sleep in this body? Which are awake therein? Which among them is the god (the organ) who sees the dreams? Upon whom are all (those organs) founded?"

Pippalida answers: "As all the rays of the sun, when setting, become one in that disc of light, and as they are dispersed when he again and again rises, so this all (produced by the organs and their objects) becomes one in the highest god (sense), in the mind (at the time of sleep). Therefore, at that time the soul (Purusha) does not hear, nor see, nor smell, nor tasts, nor touch; it does not speak . . . it even sleeps."

Some fanciful remarks follow, showing that inspiration and expiration are two oblations which lead the sacrificer day by day to Brahma.

"Then that god (the mind) enjoys dream power. Whatever has been seen he seen again; he hears again all the objects that have been heard; he enjoys again and again what has been enjoyed (by him) in other countries and places. What is visible (in the present birth) and invisible (in another birth), what is heard and not heard, what is enjoyed and not enjoyed, all is beheld, all is helseld by the one who is all."

In deep sleep that god of the mind does not see dreams.

"As the birds, O beloved one, repair to a tree to dwell there, so beloed this all repairs to the supreme soul."

"For he is the beholder, the toucher, the henrer, the smeller, &c.; the being whose nature is knowledge, the spirit (Purusha). He is founded on the supreme indestructible smal.

"The suprome, indestructible (being) is obtained. Whoever, O belowed one, knows this (being) which is without shadow, without body.

without colour . . . indestructible becomes amujeciout."

And then Pippalida concludes with the following sentence:-

"Whoever, O beloved one, knows the indestructible (soul) on which (the being) whose nature is knowledge, together with all the gods, the vital airs and the elements are founded, gets omniscient, ponetrates all," 1

The fifth disciple asks: "Which of the worlds gains be who smoug mon has unceasingly (tad) meditated on the world Om," until his departure from life?" The answer is, that "the supreme and the inferior Brahma are both the world Om;" and it is explained that if 'Om' is meditated upon in its parts, the knowledge of Brahma being incomplete, the man so meditating will be born again; but if Om is meditated upon as a whole, Brahma will be known in his absolute nature;" and then "as the snake is liberated from his skin," so gets he "liberated from sin." And in the concluding memorial verse it is said that the wise obtains by the word Om, "even the highest (Brahma) who is without strife, without decay, without death, without fear."

The sixth disciple came, saying: "O venerable, a prince of Kosala once came to me, and said: 'Knowest thou the spirit of sixteen parts?' I said to the youth, 'I do not know him. If I know him, why should I not tell thee? Wheever tells what

Brahman, and this neuter Brahma is the supreme delty of Hindu philosophy, Brahma, with the long fluid a, is the non, sing, of the mesculine neura Brahman, and Brahman is the first goth of the Hindu triad at which we have not yet are vel.

Ebbliothess Indies, vol. xv. p. 133 –136.

³ Ihid, p. 183. The different meanings attached to the Sanskrit word Brahma may be perplaxing for English readers. It assists one to bear in mind that Brahma, with the about find a, is the meaninglessing, of the penter mean

is not true, dries verily up together with his root; therefore I cannot tell what is not true.' Having in silence ascended his car, he went away. I ask thee about him, where does abide that spirit?"

Pippalada replies, "O gentle (youth), in this internal body abides the spirit in whom these sixteen parts are produced." He then explains that these sixteen parts resemble " the flowing sea-going rivers," which, when they have reached the sea, are annihilated. The sixteen parts of the witness (soul) in like manner are annihilated when they have reached the soul, their names and forms perish, and only the name of soul remains.

"Let must know the spirit, who could to be known, in whom the sixteen parts abide, as the spokes in the neve (of the wheel), in order that death may not pain you."

Pippalada then dismisses his pupils, saying that thus far he knows the supreme Brahma, and nothing higher can be known. The pupils honoured him, and spoke:

"Thou art our father, who carries us over the infinite ocean of our ignorance. Salutation to the supreme Rishis, salutation to the supreme Rishis."

We next turn to an Upanishad which was translated into English by the late Rammohan Roy so early as the year 1816. We use, however, the later translation of Dr. Röer. The correct name appears to be Talavakåra, but it is commonly called Kena, from the word Kena, with which it commences. "The object of the Talavakåra-Upanishad," says Dr. Röer, "is simply to define the idea of Brahma as the one absolute spirit, and to show its distinction from the world. It does not attempt to investigate its relation either to the individual scul or spirit, or to the material world, but is satisfied to indicate the existence of those relations."

The leading idea of the work appears to be, that man can

¹ Wib. Beel., role av. p. 76.

never know God until he is conscious that it is impossible to know him. The pupil asks: "By whom appointed does the mind speed to its work?" "Which god assigns its function to the eye and cav, &c.?" The Gurn answers:

"He who is the ear of the ear, the mind of the mind, the speech of speech, is verily the life of life, the eye of the eye.

"We do not recognise Brahma as anything perceptible . . . it is different from what is known it is also beyond what is not known

"Thick that which is not manifested by speech, and by which speech is manifested, as Brahma, not what is worshipped as this (any individual being which is perseived).

"Know that which does not think by the mind, but by which the mind is thought, as Brahma.

"Know that which does not see by the eye, but by which the eyes see, as Bruhma.

"Know that which does not hear by the ear, but that by which this ear is heard, as Brahma.

"Know that which does not breaths by breath, but that by which breath is breathed, as Brahma, and not what is wershipped as this."

The second section enlarges on the misleading effect of an imaginary knowledge of Brahma. In a note Dr. Rier refers to remarks by the celebrated Sankara-Achârya on this passage, in which he refers with approval to the decision of the school of the Vedânta as given in the words, "He is even different from what is known; he is also beyond what is not known."

This second section commences thus:

" If then thinkest, I know well (Bruhma), (I say) what then knowest of the nature of Brahma is little indeed. Whosever amongst us knows tet (that word) 'I do not know, that I do not know him.

"By him who thinks that Brahma is not comprehended, Brahma is comprehended, he who thinks that Brahma is comprehended, does not know him.

"If he is known to be the nature of every thought, he is comprebended," The concluding sections illustrate this by telling that the gods Agni, Vâyu, and Indra were once victorious over their enemies without being aware that Brahma was the cause of their victory. "They reflected, to us belongs this victory." To cure them of this delusion, Brahma made himself manifest. None of the gods knew him, but begged Agni to ascertain whether the being they beheld was worthy of adoration. Agni ran up to him. Brahma said, "Who art thou?" He answered, "I am verily Agni; I am verily Jâtaveda." Brahma asked, "What power hast thou?" Agni replied, "I can burn whatsoever there is on earth." A blade of grass was placed before him; but Agni could not burn, and returned, saying that he could not ascertain "whether that being was worthy of adoration."

The same thing happened with Vayu, the wind, who said he could aweep away whatsoever was on earth; but when told to sweep away the blade of grass, he could not.

The gods then spoke to Indea, saying, "Maghavan, do thou ascertain whether this being is worthy of adoration." But when Indea approached, Brahma disappeared; and he was met by a woman, who said to him, "It is Brahma. Verily, you all obtained victory through Brahma."

Indra did not show self-reliance, for knowledge showed him that from Brahma above came power and victory.

One of the best known Upanishads is the Katha, translated by Rammohan Roy about the year 1816, and in 1853 by Dr. Röer, who, in his Introduction, praises its "elevation of thought, depth of expression, beauty of imagery, and ingenuous fervour." "The lofty conception," he continues, "by which, in its introductory legend, Denth is made to give a reply to the highest questions the human mind can propose to itself, the enthusiasm and intimate conviction which Nachiketas shows about the infinite superiority of what is good to the pleasures of the world, and the firmness which he maintains amidst all the

all wements that are placed before him, bears some resemblance to the energy of mind with which Plato, in the first and second books of his 'Republic,' shows that justice has an incomparable worth, and ought to be preserved under any circumstances.

Of the form of the composition, viewed philosophically, Dr. Röer does not give the same proise, finding a want of connexion between the thoughts, &c., but he admits that on close examination it is so arranged as to answer the questions to which Hindu philosophers were ever seeking a solution, viz., "What is the highest object of man? What is the last (or ultimate) cause of the world? and, How do we know of it?"

Before giving an abstract of this Upanished, in which Yama is a prominent personage, it will be interesting to look back to the conceptions of Yama expressed in Vedic hymns. Yams is there addressed as one of the Pitzis (or souls of departed ancestors) who are supposed to be able to place the worshipper "in that imperishable and unchanging world where perpetual light and glory are found;" this being the realm in which king Vaivaswata (or Yama) dwells. The blessings anticipated in the "shining regions" (of Vaivaswata) were much the same as those which had been enjoyed on earth, as, by offering a black-footed sheep, the worshipper "ascends to the sky, where no tribute is paid by the weak to the stronger." But in the Upanishade, Yama becomes a distinct personage, and has, as we shall find, a kingdom over which his authority is unlimited.

The Katha-Upanishad commences thus:

[&]quot;Once desirous (of basees) the son of Vajasawa (Gautama) gave away all his property. He had a son, Nachiketas by name.

[&]quot;When the presents were brought, filial anxiety penetrated the youth. He thought:

[&]quot; He who gives to attending priests thad cows or) such cows as are

jijbliothem Indies, col. zv. p. 61.
 Thid, p. 01.

Mair, in J. R. A. S., vol. i. (New Series) p. 30%. Yanus, and the Doctrine of a Fature Life.

no longer able to drink water or to eat grass, and are incapable of giving further milk, or of producing young, is carried to that mension where there is no felicity whatever."

Thus reflecting, with a view of averting such misery, he asked his father to give him in lieu of the cows, saying, "To whom, O father, wilt thou consign me, in lieu of these cows?" The father, making no reply, the son repeated the question a second and third time. Then the father, impatient and angry, said. "To Yama (god of Death) I will give thee." The son is astonished, but submits; whereas the father is greatly grieved at his own hasty word, and most unwilling to part with his son. The son, however, persuades him that a promise must be fulfilled; and to the house of Yama he goes. When he arrived, Yama was absent; and for three days Nachiketas remained without food or water. So soon as Yama returned, he hastens to renair the neglect, and desires his guest to choose three boons in compensation for the three nights during which he had received no hospitality. Narhiketas is readily conciliated, and makes it his first reducet that his father's distress may be removed and his anger extinguished. Being satisfied upon this point, he next bees for that knowledge respecting five, by which heaven is attained, where there is no fear, and " where even thou, Yama, caust not always exercise thy dominion." Yama consents, and proceeds to explain the nature of that fire, which is prior to all crestures. He tells of the bricks which are deposited every day after the fire-offering, and shows the number of ceremonies to be performed during the year; and Yama, pleased with the manner in which this instruction is received, says:

"I grant then now another bonn. After thy name shall be named that fire. Take also this many-coloured chain."

Nachiketzs' third request was to be instructed in the nature of the soul. Yama objects, saying, " Even gods have doubted and disputed on this subject, for it is not easy to understand it, so subtle is its nature. Choose another boon, O Nachiketas. Do not compel me to this; release me from this.¹⁷ But Nachiketas cannot be persuaded to think any other boon worth asking. Yams offers sons and grandsons who may live a hundred years, herds of cattle, elephants, gold, and horses, the wide-expanded earth. Nachiketas replies:

"(All those enjoyments) are of yesterday; they wear out, O then end of man. With thee remain thy horses and the like, with thee dance and song.

"Man rests not satisfied with wealth . . . , the boon which I have to choose is what I said. . . . Nachiketas asks for no other boon but that (concerning the soul) of which the knowledge is hidden."

This closes the first chapter, or, as it is called, Valli, literally "creeper." The second chapter gives the discourse of Yama, saying that what is good is different from what is pleasant. They both enchain mun, but have different objects. "Blessed is he who between them takes the good." The knowledge of things that are pleasant is ignorance. "Those who live in the midst of ignorance, but fancy themselves wise and learned, go round and round with erring step, deluded, as blind people lead by one blind." After reflecting on the transient and the permanent, he allows that Nachiketas is as "a house whose door is open for Brahma." Whereupon Nachiketas says: ("Then) make known to me the (being) which thou beholdest, different from virtue, different from vice, different from this whole of effects and causes." Then Yama says it is Om, and continues: "This sound means Brahma, this sound means the supreme. Whoever knows this sound obtains whatever he wishes." It seems to be taken for granted that Nachiketas will be aware that Om. Brahma, and the soul are identical. Yama proceeds:

"The knowing (soul) Is not born, nor does it die. It was not pro-

Dibl. ford., vol. xv. p. 195.

duced from any one, nor was any produced from it. Unborn, eternal, without decay, ancient as it is, it is not skin, although the body is skin.

"If the slayer thinks I slay, if the slain thinks I am slain, then both of them do not know well.

"The soul which is aubtler than what is subtle, greater than what is great, is seated in the cavity of the living being.

"He who is free from desire, and without grief, beholds by the tran-

quillity of his senses that majosty of the soul.

"Sitting, it goes afar; electing, it goes everywhere. Who class (therefore) save myself is able to comprehend the God who rejoices and not rejoices?

"Thinking the soul as unbodily among the bodies, as firm arong the fleeting things, as great and all-pervading, the wise casts off all grief."

The third chapter treats of the "two souls," or of the relation of man's soul to Brahma, the universal soul.

- "The indestructible Brahma is the place where all fear disappears, the refuge of those who are desirous of crossing (the occur of the world).
- "Know the soul (the embodied soul) as the rider, the body as the car, know intellect as the charioteer, and mind again as the reigs,
- "They say the senses are the horses, and their objects are the mads.
 The enjoyer is (the soul) sudowed with body, sense, and mind.
- "Whoever is nowise with reins never applied has the senses unsubdued, like wicked horses of the chariotecy.
- "But whoseever is wise with the mind always applied, has those senses subdued like good horses of the charioteer.
- "Whoever is nowise, unmindful, always impure, does not gain that goal, but descends to the world again,
- "But whoseever is wise, mindful, always pure, gains the goal, from whence he is not born again.
- "Higher than the senses are their objects; higher than their objects is the mind; higher than the mind is intellect; higher than intellect is the great soul.

"Let the wise subdue his speech by mind, subdue his mind by that nature which is knowledge, subdue his knowledge by the great soul, subdue this also by the plucid soul.

"Arise, awake, get the great (teachers), and attend. The wise say that the read to him is (as) difficult to travel over as the sharp edge of a reser.

"Whoever has understood (the nature of Bruhma), which is without sound, without touch, without form, which does not make, which is eternal, without small, without beginning and without end, higher than the great one (intellect), which is firmly based, escapes from the meach of death."

The end of this third chapter was, Professor Weber considers, originally the end of the Katha-Upanishad. The second part consists, he observes, almost entirely of Vedic quotations. The language is different; the name Nachiketas is spelt Nüchiketa, and one perceives, indeed, it has very much the character of an addition.

The fourth chapter further describes the universal soul, or Bruhma, and the fifth chapter speaks of the body as like a town with eleven gates through which the soul enters. The soul dwells in the beavens as Hanss, a name for the sun, or in the wind, as Vasu, a name for the god of the wind, or it sits as a dwarf in the middle of the ether of the heart. The soul is as the one fire which, entering the world, becomes of every nature to every nature. It is the internal soul of all beings, and is "as the one sun, the eye of the whole world."

The last and most important Upanishad is the Chhândogya, or that relating to the chanters of the Sâma-Veda; it is accordingly appended to the Sâma-Veda. For an English trunslation the European reader is indebted to the distinguished Bâbû Râjendralâl Mitra, one of the most learned and laborious Hindu scholars of our days.¹

¹ Childred gra-Upanished of Simo-Veds, translated by Bajondrold Mitra-Calcutts, 1854. For several reasons in

is judged probable that this Uponialise is of later date than those aboutly promitioned.

Its opening word is "Om." "This letter, the Udgitha," it states, "should be adored." Om is thue identified with Udgitha, "chanting," because the Udgitris, who chant, commence their chants with Om. The two first sections dilate upon the potency of Udgitha, meaning "Om," properly enunciated. When the Asuras is sailed the Devas, the Devas were protected by Udgitha, and the Asuras were in consequence destroyed "as an earthen ball is destroyed when hit against an impregnable rock." Section II. of the first chapter ends thus:

"He, who knowing it thus, adores this undecaying Udgitha, becomes the (most successful) solicitor (of booms). This is spiritual (morship.")

Continuing the same subject, we are told in Section IV. of the same chapter that the Devas, dreading death, shielded themselves with the hymns of the three Vedas; but this was not sufficient protection, for—

"As fishermon look at fish in water, so did Death behold them in the Rig. Vajuze, and Sama-bymus. They, apprised of it, forsaking the Voice, of a truth betook themselves to the asylum of Voice (Sware)."

Which is immediately explained to be another mode of expressing Om.

After further discourse upon Udgiths, and the component parts of which the word is formed, a story is told of—

Ushasti, son of Chukra, who, with his virgin wife, forsaking Kuru, lived in great distress in a village inhabited by an elephant-driver.

Of him he begged food. The elephant-driver said, I have more other than what you see before me "

Ushasti did not scraple to eat, because he said, "I cannot live without eating," but he would not drink, because "drink" he could "command at pleasure;" and to "swallow the remnant of another's drink" was against his principles. The resonant of the beans he gave his wife, and she put it aside for future use.

"In the merning, rising from his bod, he said, 'Alas! if I could (now) obtain a little food, I could sure some weelth. A king is performing a sacrifice in the neighbourhood, he would surely employ me."

" His wife said to him, " Here are the beans; cut, and proceed quickly to the sacrifice."

"Having arrived, he took his sent in front of the abanters of the Udgitha, and thus addressed them:—

"'O chanters of praise, should ye sulogise Him who is the presiding deity of all praise, without knowing His nature, your heads would be lopped off."

These words were repeated to each division of the choir. Then the king, who instituted the sacrifice, expressed a wish to know him; and hearing that he was Ushasti, sen of Chakra, said that he had been seeking for him, and would wish him at once to give instruction.

Ushsati then endeavours to teach them, who is the deity, "who is the presiding deity of all praise." He is life—he is Aditya, the sun, and he is silment (Anna).

In Section XIII. of the first chapter we find some curious praise of inarticulate sounds as assisting the melody of chapts. In a note of Råjendrakil Mitra it is said, that "Each of the Vedas has its appropriate sounds; but instead of being placed at the end of a stanza, like the tol di rol of old English soungs, they are introduced promisenously in every part of the hymns. Whenever a word happens to be lengthened out to double or troble time, it is followed by one or more Hái Háu, or some such phonetic particles." We meet again with remarks on the musical system in Section XXII. of the second chapter, where a chanter says:—

"I wish for the feurine-toned Sama byum, the canticle of Agni, which contributes to the west of animals." The hymne of the extrastutone belong to Prajapati; those of the niruhta-tune to Soma; these of the mild sweet tene to Vâyn; those of the sweet high-pitched tone to Indra; those of the tone resembling the roice of the crane to Brilus-

Page 31 of Rijendralál Mitar's translation.

pati; and to Varuna those of the tone of a broken piece of bell-metal: they are all to be practised; the hourse-toned alone to be avoided."

In a note the learned translator observes, that these tones, "cridently relate to the seven tones of a gamut."

The following gives a sketch of a Hindu performing daily worship:—

"Before the reading of the matin chant (pritar-muvák), sitting down behind the household fire (garhapatys agni), with his face to the north, he singeth the Sama hymn relating to the Vasus:—

" 'Unfold the gates of this earth, that we may behold thee for our

supremacy."

"Before the commencement of the mid-day ceremony he sits behind the Agaidhriya fire, and facing the north, sings the Same in praise of the Rudner, saying:—

"' Unfold the game of (youder) region, that we may behold thee for our supremacy.' 'I salute the winds who shide in the sky,

and are the supports of regions."

"Before the commencement of the afternoon reremony, sitting behind the Ahavaniya fire, with his face to the north, he singeth the Sama in praise of the Suns and the Visuedevas (saying):

"' Unfold the gates of (yonder) region, that we may behold thee for our heavenly supremacy!' 'I salute the Suns and the Viewa-deves, the dwellers of however and the supportors of regions.'"

The third chapter compares the sun to heavy, and it allades to "the Itihâsa and the Purána," which is noteworthy, as it "would indicate the existence of some Itihâsa and Purâna, long anterior to the time when the extant compositions bearing those names were first compiled."

After much discourse upon sen-worship, we are told that for him "who possesseth knowledge of Brahma, there is neither rising nor setting of the sun,—for him there is one eternal day."
This knowledge was explained by Brahma to Prajapati, by Prajapati to Mana, by Manu to his descendants, one of whom was the present Guru Uddālaka Aruna. The sun, the moon, fire, cloud, and wind, are said to be the five door-keepers of heaven. "Heroes are born in his family, who knows these five venerable beings to be the door-keepers of heaven." And then follows the most important passage of the treatise."

"All this, verity, is Brahma; for therefrom doth it proceed, therein doth it merge, and thereby is it maintained. With a quiet and controlled mind should it be adored. Man is a creature of reflection: whatever he reflects upon in this life, be becomes the same hereafter; therefore, he should reflect (upon Brahma) saying:—

"That which is nothing but mind, whose body is its life, whose figure is a mere glory, whose will is truth, is the soul within me. It is lighter than a grain of corn, or the seed of barley, mustard, or canary.

"That which performeth all things, and willoth all things, to which belong all sweet adours and all gauteful juices, which covedopes the whole of this (world), which neither speaketh nor respecteth any body, is the soul within nee. It is Brahma: I shall obtain it after my transition from this world." He who believeth this, and bath no hesitation, will verify obtain the fruit of his reflection. So said Sandilya."

Section XIX. of the third chapter gives the often-repeated idea, that "Verily at first all this was non-existent; non-existence became existent; it developed,—it became an egg; it remained (quiet) for a period of one year; it burst in two: thence were formed two halves of guld and silver. The silver half is the earth, and the golden half the heaven."

The fourth chapter gives a story about Janasruti, "the charitably-disposed, the giver of large gifts, and the preparer of much food; who built houses everywhere that (people) from all

sides might come and feast (therein)." We are then told of a conversation which took place between some geese, or more probably flamingoes, who passed over the bouse of Jánasruti one night. The last bird said to the first, "The glory of Jánasruti is as wide-spreading as the heaven. Have nothing to do with him, so that his glory may not destroy thee." The other answers. "Who is he, to whom you compare Rakvya of the cur?" And being called upon to explain, says, that he is alluding to a being to whom the fruits of all the good deads of mankind become subservient, in the same way in which all the minor numbers become due to him who hath secured the Krita or the highest east of the dice."

This conversation was heard from beneath by Janasruti, and in the morning, when his burds began to eulogise him, he said to his herald: "O child, do you address me as if I were Rakvya of the car?" And protesting that he did not deserve such praise, he desired the bard to seek out Rakvya, and say that he longed to see bim. The bard returns, saying, "I have found him not." The king then bids him go and look for him where the knowers of Brahma are to be met with. And this, says the Hindu commentator, would be "in lonely places near rivers and pools, in mountains or in groves." The hint sufficed, and Rakvya was soon discovered, "sitting beside a car scratching his itches." Upon this, Jänasruti went to him and said, "O Rakvya, here (is a present) of six hundred head of cattle, a necklace, and a chariot yoked with a pair of mules; accept them, and deign, O Lord, to impart to me instruction on that deity whom thou adorest." The present was not accepted until a thousand cows and a damsel were offered; but then, accepting the damsel, Hakvya explained the nature of the deity he adored.1

The next story is of the son of a woman named Jabálá, who longed to become a Brahmachárin or pupil, and live beside a Gura. But Jabálá could not tell her son who was his father, or

Pages 66-68.

to what gotra he belonged. The young man is, however, so far favoured that he is permitted to live in the house of a Guru, and he is so successful in tending his Gura's cattle, that under his care four hundred leng and weakly cows multiplied to a thousand. Nevertheless, the holy man will not accept him as a pupil or answer his questions. Thereupon a bull instructs him, and says, because he cannot show that he was well born, that Agni wiff give him further knowledge. "When night arrived he lighted a fire, folded the cattle, placed fuel on the fire, and sat behind it, facing the east." Each night Agai, the hero, instructed him. At length he returned to the house of the Guru. For twelve years he carefully tended his household fires. But although other pupils, after much shorter periods of service, obtained leave to return to their homes, indolgence was refuged to this unfortunate Safyakûma, the son of Jabala. Then the wife of the Guru pleaded: "This exhausted Brahmacharin has successfully attended the household fires; let not the Sres upbraid thee; explain to him (what he wants).18 But the Gura, without condescending to grant the explanation, went out on his pilgrimage. Then the youth fell sick and abstrained from food, and the wife of the Gura tried, ineffectually, to persuade him to eat, Then the Fires undertook to complete his knowledge. When the Guru returned he was amazed, and said: "Child, your appearance shines like that of the knowers of Brahma: who has given thee instruction?" And finding that the Fires had thought him worthy to hear of Soul, he also ventures to speak about Soul, even to this son of Jabala, of doubtful pedigree. One of the illustrations used is that the Sitma (Veda) corrects the Yajna as gold is corrected by borax, silver by gold, tin by silver, lead by tin, iron by lead, and wood by iron or leather.1

In the third section of the fifth chapter, we have a story of a king of Panchala, who presented knowledge concerning the future state, of which a Brahman of the Gautama-gotra was ignorant.

¹ Page 70.

The king feels troubled at being asked to teach a Behbroan, but says, "Since you have so inquired, and inasmuch as no Behbroan ever knew it before, the Kahatriyas alone have the right of imparting instruction on this subject;" and then he consents to communicate that which he knows. The most remarkable part of this instruction is transmigration. "He whose conduct is good quickly attains to some good existence, such as that of a Bribnian, or Kahatriya, or a Vaisya,—he who is viciously disposed soon assumes the form of some inferior creature, such as that of a dog, a log, or a Chandála."

In this discourse occurs a description of the universal soul, often quoted:—

"Verily, of that all-personaling soul, the beaven is the head, the sun is the aye, the wind is the breath, the sky is the trunk, the moon is the fundament, and the earth is the feet. The alter is his breast, the marificial grass his bair, the Garbapetya fire his beart, the Auvaharyapachana fire his mind, and the Ahavaniya fire his face."

The sixth chapter tells us of Swetaketu, son of Aruni. To him, his father said, "O Swetaketu, go and abide as a Brahmacharin in the house of a tutor, for verily, child, none of our race has neglected the Vedas and thereby brought disgrace on himself." After twelve years the youth returns, being then in the twenty-fourth year of his age. But his father finds him a vain-minded youth, confident of his knowledge of the Vedas, and proud, and says to him, "Have you inquired of your tutor about that which makes the unkeard-of heard, the unconsidered considered, and the amseitled settled?" He then proceeds to show that all existence is one. In the course of his explanation he uses some striking illustrations, as—

"Bring me a fruit of the Nyagrodha tree (the lunyan the largest known tree). Break it; what do you perceive? Some very small

Figure 96. * Pager 96, 97. * Pager 104.

seeds. Break one; what do you perceive in it? Nothing, my Lord. My child, where you perceive nothing, there dwells a mighty Nyagrodha."

And again: "Dissolve this salt in water. Taste a little from the top, from the middle, from the bottom. How is it?"—"It is saltish," replied the son. To him said his father: "Such is the case with truth; though you perceive it not, it pervades this body. That particle which is the soul of all this is truth."

The seventh chapter relates that "Narada repaired to Sanat-kumara for instruction. He was required to say how much he already knew. The list is formidable; including four Vedas, and the Itihasas and Puranas, the rites of the Pitris, arithmetic, knowledge of the stars, the science of scrpeuts, &c." But he adds, "I only know the words or mantrus, not the spirit (thereof). I have heard that the worldly-afflicted can find relief through men like your lordship." The reply is, "All that you have learnt is name."

A discourse is then given on speech, which is greater than name; on mind, which is greater than speech; on will, which is greater than mind;—shewing that these and other powers are Brahma.

As we shall have occasion to touch again upon these metaphysical distinctions, when discussing the systems of philosophy, we will only allude here to the praise given to quietude.

" He who has reverence asquires faith; the reverent alone possesses faith.

²⁶ He who can control his passions possesses reverance. The man of remport passions can never have reverence. The quiet along can have reverence.

" That quietude, O Lord, said Nărada, is sought by 156."

Page 174.
 In this chapter Guadhira is referred to as a province, and orded by fire is

mentioned.

' Muir, Orig. Sanskrit To vol. iii.

pp. 188, 187, has also translated this

Chbindages Upsnished, translated by Rajendralda Miles, p. 118.
 Ibid. p. 129.

The conclusion is, the man who knoweth this confronts not death nor disease, nor doth he meet with pain and suffering. "Thus did Sanatkumära explain what is beyond darkness. Hence is this portion of the Upanishad called his section",—hence is it called his section."

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CHAPTER VIII.

inthodiction to Bindu railosophy.

HINDU philosophy is not precisely the same as what we understand by European philosophy. It does not search for abstract truth, but rather by a mingling of philosophic, mystical, and religious speculation seeks to solve the deep mysteries of existence. Indulgence in such speculation is one of the oldest and strongest characteristics of the Hindu mind. Even in the hymns of the Rig-Veda we meet with the beginnings of this philosophic thought. The ancient Rishis sek searching questions concerning the origin of the world and the nature of man. "Viswakarman," they say, "produced the earth and disclosed the sky." And Viswakarman is "One who dwells beyond the abode of the seven Rishis," whilst, further, Purusha created the seven Rishis, and the seven Rishis created the world. Dwelling "beyond the abode of the seven Rishis," was therefore an indication of eternal, nucreated existence.

Another name used in the hymns to indicate the One Eternal, is Brilinspati; and on the Eternal, whether called Viswakarman, Brilinspati, Brahman, Atman, or Paramatman, the ancient Hindu poets and philosophers ever fix their carnest gaze. This One Eternal they felt to be the Universal Soul; and the soul of man,

although apparently separate, they felt to be, in reality, the same—the Universal Soul. The distinction upon which they chiefly dwell, is the color tranquillity and rest of the Universal Soul as contrasted with the restless, changeable condition of the individual soul.

And although man's individual soul is distinct from Brahma, it is only by the presence of Brahma within him that man sees, hears, smells, speaks. When Brahma departs, all departs.

Knowledge of one's self, knowledge of the sixty-four sciences, and so forth, lead on to knowledge of Brahma.

"From the nureal lead me to the real, from darkness lead me to light, from death lead me to immortality," are the words of one of their prayers.

A continual effort is made to understand the relation of man's nature to God's nature.

"Higher than the senses are their objects, higher than their objects is the mind;" but the highest is the Great Soul, and to become merged in the Great Soul, is presented as the goal attained by him who is wise and pure: . . . he who attains "this goal is not born again."

This important doctrine, that the Supreme Soul is the only reality, and that the world has no claim to notice, except in so far as it emanated from this "reality," is, Professor Goldstücker considers, clearly laid down in the Upanishads; and indeed, he finds in these works the germs of all the "philosophies." First, man distinguished the eternal from the perishable; and next, he perceived within himself a germ of the Eternal. This discovery, says Professor Max Müller, "was an epoch in the history of the human mind, and the name of the discoverer has not been forgotten. It was Sândilya who declared that the Self within the heart was Brahma."

The idea of an imperishable base, from which that which is

manifest proceeds, and upon which alone it rests, consistently pervades all Hindu thought. More or less of personality is attributed to the eternal base, according either to the immediate object of the writer or to the stage of progress at which he had arrived.

To quote again from the valuable paper referred to above, the Upanishads "reveal the struggle of the Hindu mind to reach the comprehension of one supreme being. They advance sufficiently far to express their belief in such a being, but at the same time acknowledge the inability of the human mind to comprehend its essence." Having recognised that man belongs both to the perishable world around him and to the eternal world "beyond," they next proceed to investigate the powers with which be is endowed, and to inquire how these powers, or faculties, could be made available for procuring escape from the perishable and the attainment of the eternal,

The result of this thought is embodied in the six philosophic systems of which we are now about to treat. Professor Wilson was much struck with the kindred spirit of these systems and that of the older Greek or Ionic schools. "The metempsychosis itself," he says, "is an important feature in this similitude, for this belief is not to be looked upon as a mere popular superstition: it is the main principle of all Hindu metaphysics—the foundation of all Hindu philosophy,"-the object of each system. whether Brahmanical or Buddhist, being "the discovery of the means of putting a stop to further transmigrations." And that such was also the leading principle of Pythagoras, is, he considers, well established.4 The systems are all alike in making this their special aim, and they also agree that knowledge of truth is the effectual means by which to secure this end. But in their several definitions or representations of essential truth, we shall find considerable variation, according to the bins of each system.

Chumbers' Encyclo., art. " India." Preface to Blokhya-Kariki, p. z.

There are six systems, called Darsanns, into which the scuttered thoughts of previous periods have been collected.

- The Sánkhya System of Kapila, to which is appended—
- II. The Yoga System of Patanjali.
- III. The Nyâya System of Gotuma, to which is appended—
- IV. The Vaiseshika System of Kanada.
- V. The Purva-Mimanal, by Jaimini.
- VI. The Uttara-Mimanan or Vedanta, by Vynsa.

The "order" in which the systems first appeared is a question. of difficulty, "because," Dr. Goldstücker observes, "we have no evidence that the Sûtras: of these systems are the same now as they were originally." And secondly, "because it has not yet been sufficiently ascertained to what extent one may have barrowed from the other, supposing the present shape to be the original one." He concludes, that probably besides the Upanishads, there were philosophical works which were more original, but less systematic, than those now preserved, and which served as the common source of the works which have come down to us as the six Darsanas. And thus their general concordance may be accounted for. Of these systems, the oldest in thought is the Saukhyn. Rest, or exemption from transmigration, we have observed to be the aim of all philosophy, each system inculcating that this is to be attained by knowledge of truth, according to its particular teaching. Kapila's scheme for attaining this knowledge is to look steadily at the whole united universe and recognise that man, and all which is created, is transitory; but that beyond the transitory is the eternal. And this is the knowledge which he seems to view as the key which unlocks for man the portal of the eternal. Sankhya doctrine is a very wonderful effort at unraveiling the deep physteries of our existence. On one side, it exhibits the worthlessness of the perishable universe,

For un exploration of the word Butto, see p. 154.

including man, with all his powers and qualities. On the other side, it places imperishable Soul. The perishable portion of this division is fully and firraly dealt with, and has excited the admiration and interest of such men as Wilson, Ballantyne, &c. But concerning the Soul, or the imperishable portion of his subject, one feels that the author is reserved, or that he has more thoughts than he chooses to express. His silence on the subject of a Supreme Being has been supposed by some to imply atheism; and the Yoga system, which completes the Sankhya, is said to have been written to correct the atheism of Kapila. But on the other hand, it is suggested that if, when the Yoga was written, the Sänkhyn had been riewed as a system which denied God, it would not have been completed by so decided a theist as Patanjuli. The Yoga doctrine is taught in four chapters, and these, in the best existing minuscripts, are named as forming part of Kapila's work, the Sankhya-pravachang,1

Later than the Sünkhya, we have placed the Nyâya, of which the very name seems to imply that it is its counterpart. Sünkhya means, something analogous to speculation or synthetic reasoning. The word "comes from Sankhya," (sam, together, khya, reasoning,) indicating that it is philosophy, based on synthetic reasoning. The Nyâya, however, takes the other course, and gives philosophy founded on analytical reasoning. And thus, whilst the Sânkhya builds up a system of the universe, the Nyâya dissects it into categories, and "enters into its component parts." "Entering into" appears to be the literal rendering of Nyâya, a word which aptly describes a system which "enters into" the whole contents of the universe. Getams, the reputed author of this system, teok special note of man's mental powers, and of the uses to which such powers may be applied; and to the unfailing interest attaching to such subjects, as also to the ability of

For further interesting thought on this subject, we Westminster Review, October, 1862, p. 471.
 Goldstücker, Pánini, p. 151.

the author, may be attributed the yet-continued popularity of his work. The Vaiseshika system, attributed to Kanada, is a fuller and probably later development of the Nyâya. It is remarkable for its peculiar doctrine of atomic individualities, or viscohas, from which its name is derived. The name of its author, Kanada, comes, according to native authorities, from Kana, migute, and dda, eating.

Mîmânsă is the name given to the two last divisions of Hindu philosophy. They attribute implicit authority to Vedie writings. With the other systems, these writings are considered sacred; but the two Mimânsâs refer to them as absolute Revelation.

The Phrya-Mimansl, or the interpretation of the prior part of the Verlag, viz., of the Sanhitäs and Brähmanns, is devoted exclueively to questions purely Brahmanical, especially to those connected with the Brahmanical ceremonial; and it is therefore less interesting to European readers than the other systems. The Utinra-Miminish, or "the investigation of the latter" part of the Vedas, viz., the Aranyakas and Upanishads; is, on the other hand, the most universally attractive. The name by which this system is generally called is Vedânta, a compound of veda and anta, which means, literally, "the end or ultimate aim of the Vedas." Like the other systems, it seeks to emancipate man from transmigration, and like them, it teaches that this is to be effected by a proper understanding of truth; but the truth which it inculcates is not a duality of principles, as in the Sankhyn, nor a variety of topics, as in the Nyâya. The Vedânta simply teaches that the universe emaintes in a successive development from Brahms or Paramitman, Supreme Soul; that man's soul is identical in origin with the Supreme Soul; and that liberation, or freedom from transmigration, will be obtained so soon as man knows his soul to be one with the Supreme Soul.

We will now, as briefly as the case admits, endeavour to bring into view the essential character of each system.

Chambers' Encycles, art. "Vaistebiks."

CHAPTER IX.

THE SANGHYA AND YORA SYSTEMS OF CHILOSOPHY.

Kappas's doctrine is taught in Shtras, distributed in six lectures, and bears the title of Situkhya-pravaglusia. To teach by means of aphorisms was the custom of the ancient Hindus, extreme brevity appearing to be the object; and this, it is suggested, may have originated when writing materials were scarce, and the pupil was required to retain the teacher's lesson in his menory. The apporism was written on a leaf, usually a narrow leaf, such as the dried palm leaves on which, even to this day, works are either written in ink, or sentched with a stile. A pile of such leaves is called a Sûtra, from siv, to sew, the enstore being to pass one or two long strings through the pile, to keep the whole together. It seems probable, therefore, that the name Sûtra does not imply a thread or string of rules, but merely refers to the mode by which the works were kept fit for use. The Sûtras or aphorisms are peculiarly brief, and pithy, so as absolutely to require a commentary to supply that which the voice of the teacher originally explained."

¹ Chembers¹ Europekapadim art. "Süte..."

Kapila's main position is, that "absolute prevention of all three sorts of pain is the highest purpose of soul." The three sorts of pain are "evil proceeding from self, from eternal beings, and from divine causes;" and deliverance from those evils, he maintains, is attainable by knowledge or discriminative acquaintance with the twenty-five tattwas, or true principles of all existence.

The first principle, or tattwa, is nature (prakriti), the last is soul (purusha), and the creation of the world is attributed to an involuntary union between nature and soul. Nature is, as it were, the actress, and soul the spectator. The twenty-five true principles, or tattwas, as evolved by nature, are thus explained:

- Prakriti, or pradhėna, substance or nature; the universal and material cause; eternal, undiscrete, inferrible from its effects; productive, but not produced.
- Mahat, the great, or buddhi, the intellect, is produced by prakriti. It is the intellectual principle which appertains to individual beings.
- Abankara, self-consciousness, is produced by buddhi. This
 principle is, literally, the assertion of "I," the function by
 which the objects of the world are referred to one's-self.
- 4 8 are five subtle particles perceptible to beings of a superior order, but unapprehended by the grosser senses of mankind. These are produced by ahankara, or self-consciousness.
- 9-13. Five instruments of sensation, also produced by abankara, viz., the eye, the ear, the nose, the tongue, the skin.
- 14—18. Five instruments of action, as the hands, the feet, the organs of speech, and two other organs.
 - 19. Manas, mind, or the organ of volition and imagination.

Mr. Colobrooke observes that the eleven organs of seaso and action, "with the two principles of intelligence and conscious-

Colebrocke, Misc. Res. vol. i. p. 244. Johnsutgen, Ueber das Gesotzbuch das Monu, pp. 6—7.

sees, are thirteen instruments of knowledge; three internal, and ten external, likened to three warders and ten gates."1

20-24. Five elements produced from the five subtile particles.

- 1. Akisa, space or ether, which is the vehicle of sound.
- 2. Air;
- 3. Fire:
- 4. Water ;
- 5. Earth.

25. Parasha, soul, which is neither produced not productive. It is multitudinous, individual, sensitive, eternal, unalterable, and immaterial.

"The soul's wish is fruition or liberation." For this purpose it is invested with a subtile body compased of intellect, self-consciousness, the five subtile elements, and the eleven instruments of sensation, action, and volition.

"This subtile body is affected by sentiments, but being too subtile to be capable of enjoyment, it becomes invested with a grosser body, which is composed of the five gross elements." This grosser body is liable to death, but the subtile frame transmigrates through successive bodies, "as a minute shifts his disguises to represent various characters."

The Sankhya teaches that nature possesses three essential games, or qualities, viz., satton, the quality of goodness or purity; rajes (lit. colouredness), the quality of passion; and tames, the quality of sin or darkness. Virtue, knowledge, dispussionateness, and power, partake of goodness or purity.

This peculiar power, which is attained by intellect of the good, or sattwa quality, is called aiswara. Mr. Colebrooke describes it thus: ** Power is eight-fold; consisting in the faculty

^{*} Culebrooke, Misc. Esc. rol. i. p. 246, Sinkhya Ehrikk, pp. 32—35.
Goldetbeker, in Chambers* Ency-clopedia, ett. * Sénkhya.**

of shrinking into a minute form, to which everything is pervious; or enlarging to a gigantic body; or assuming levity (rising along a sunbeam to the solar orb); or possessing unlimited reach of organs (as touching the moon with the tip of a finger); or irresistible will (for instance, sinking into the earth as easily as in water); dominion over all beings, animate or insanimate; faculty of changing the course of nature; ability to accomplish everything desired.²¹

But all these advantages refer to man on earth. They exakt his condition, but cannot give the soul that "liberation" which is its desire. For this purpose it is essential that the third principle, abankara, (self-conciousness) should be annihilated. Abankara means referring existing objects to one's self, but with this important understanding, that the doing so is based in error. Abankara is not, philosophically speaking, "egotism," but the notion of "I," that is, of assuming that the external objects refer to one's self; and as this usually becomes unduly exaggerated, the word abankara assumes the negative sense of "egotism," "pride," &e.2

When at lost self-consciousness and its associates have learned the nothingness of all phenomena, including self, the process is complete; the three sorts of pain are precluded, the "subtile frame" and the "grosser frame" have fulfilled their purpose. Nature (praktiti) reposes, and man's soul returns to Brahma or Purusha, the universal fount of soul.

This scheme has been called atheistic by certain sections of philosophers, both Hindu and European; but the deeper thinkers and more learned students have regarded it as a philosophy, not as a theology. The leading idea of the Sankhya is, in fact, to explain that which is within reach of the human mind, and to say as little as possible on what is incomprehensible. The Sankhya bases intellect, and all that refers to mind, on what it calls

Colchmoke, Misc. Ess. vol. i. p. 250.

See ante, p. 140.

prakriti or nature, and neither denies nor assorts the influence of Porneha (universal soul).

Before proceeding to the exposition of Patanjsh's Yoga, we will transcribe the much-approved summary of Kapila's "Sânkhya," which was given by Iswara Krishna, as the "Sânkhya-Kârikā," or "memorial verses." This work has been edited by H. H. Wilson, accompanied by the translation of Mr. Colebrooke, and a commentary by Gandapiida, which Professor Wilson himself translated into English; but the text alone will best suit the aims and limits of the present short work.

THE SEVENTY-TWO VERSES OF THE SAKERYA KADINA.

- "I. The impairy is into the means of precluding the three sorts of pair, for pair is embarasement; nor is the inquiry superfluous, because, although obvious means of alleviation already exist, absolute and final relief is not found to be thereby accomplished.
- " 2. The revealed roods is, like the temporal one, ineffectual, for it is impure; and it is defective in some respects, as well as excessive in others. A method different from both is preferable, consisting in a discriminative knowledge of perceptible principles, and of the imperceptible one, and of the thinking soul.
- "3. Nature, the rect (of all), is no production. Seven principles, the great or intellectual one, &c., are productions and productive. Sixteen are productions (unproductive). Soul is neither a production nor productive.
- "4. Perception, inference, and right affirmation, are admitted to be threefold proof; for they (are by all acknowledged and) comprise every mode of demonstration. It is from proof, that belief of that which is to be presen results.
- * 5. Perception is attainment of particular objects. Inference, which is of three sorts, premises an argument and (deduces) that which is argued by it. Right affirmation is true revelation.
- "6. Sensible objects become known by perception; but it is by inference (or reasoning) that acquaintance with things transcending the senses is obtained; and a truth which is neither to be directly perceived, nor to be inferred from reasoning, is deduced from revelation.

- *7. From various causes things may be imperceptible (or unperceived); excessive distance, (extreme) nearness, defect of the organs, inattention, minuteness, interposition of objects, predominance of other matters, and intermixture with the like.
- *8. It is owing to the subtility (of nature), not to the non-existence of this original principle, that it is not approbanded by the senses, but inferred from its effects. Intellect, and the rest of the derivative principles, are effects; (whence it is concluded as their cause) in some respects analogous, but in others dissimilar.
- "9. Effect subsists (autocodently to the operation of cause); for what exists not, can by no operation of cause be brought into existence. Materials, too, are selected which are fit for the purpose; everything is not by every means possible; what is capable does that to which it is competent; and like is produced from like.
- "10. A discrete principle is consulte, it is inconstant, unpervaling, mutable, multitudinous, supporting, mergent, conjunct, governed. The indiscrete one is the reverse.
- "11. A discrete principle as well as the chief (or indiscrete) one, has the three qualities; it is indiscriminative, objective, common, irrational, prolife. Soul is in these respects, as in those, the reverse.
- "12. The qualities respectively consist in pleasure, pain, and dalmens; are adapted to manifestation, activity, and restraint; mutually domineer; rest on each other; produce each other; consort together, and are reciprocally present.
- "19. Goodness is considered to be alleviating and enlightening; foulness organt and versatile; darkness heavy and enveloping. Like a lamp, they co-operate for a purpose (by union of contraries).
- "14. Indiscriminativeness and the rest (of the properties of a discrete principle) are proved by the influence of the three qualities, and the absence thereof in the reverse. The indiscrete principle, moreover (as well as the influence of the three qualities,) is demonstrated by effect possessing the properties of its cause (and by the absence of contrariety).
- "10. Since specific objects are finite; since there is homogeneousness; since effects exist through energy; since there is a parting (or issue) of effects from owns, and a re-union of the universe,—
- "16. There is a general cause, which is indiscrete. It operates by means of the three qualities, and by mixture, by modification, as water; for different objects are diversified by influence of the several qualities respectively.

- " 17. Since the assemblage of sensible objects is for another's use; since the converse of that which has the direc qualities, with other properties (before mentioned), must exist: since there must be superintendence; since there must be one to enjoy; since there is a tendency to abstraction:—therefore, soul is.
- "13. Since birth, death, and the instruments of life are allotted severally; since ecopations are not at once universal; and since qualities affect variously,—multitude of souls is demonstrated.
- "19. And from that contrast (before set forth) it follows that soul is witness, solitary, bystander, appetator, and passive.
- "20. Therefore, by resson of union with it, insensible body seems sensible; and though the qualities be active, the strunger (roul) appears as the agent.
- "21. For the soul's contemplation of nature, and for its abstraction, the union of both takes place, as of the halt and the blind. By that union a creation is framed.
- " 92. From nature issues the great one, and hence egotism; and from this the sixteenfold set; from five among the sixteen proceed five elements.
- "28. Ascertainment is intellect. Virtue, knowledge, dispossion, and power use its faculties, partaking of goodness. Those partaking of durktiese are the rayerse.
- ¹⁴ 24. Consciousness is egotism. Theores proceeds a twofold creation. The elevenfold set is one; the five elemental radionents are the other
- "25. From consciousness, affected by goodness, proceeds the good eleverfold set; from it, as a dark origin of being, come elementary particles; both issue from that principle affected by foulness.
- 26. Intellectual organs are the eyes, the ears, the acce, the tonque, and the skin; these of action are the voice, bands, feet, &c., &c.
- "27. (In this set is) mind, which is both (an organ of sensation and of action). It prodoes, and it is an organ, as being organic with the rest. They are numerous, by specific modification of qualities, and so are external diversities.
- "26. The function of five, in respect to colour and the rest, is observation only. Speech, handling, treading, i.e., are the functions of five (other organs).
- "29. Of the three (internal instruments) the functions are their respective characteristics; these are peculiar to each. The common function of the three instruments is breath, and the rest of the five vital airs.

"50. Of all four, the functions are instantaneous, as well as gradual, in regard to sensible objects. The function of the three (interior) is, in respect of an unseen one, preceded by that of the fourth.

"31. The instruments perform their respective functions, indited by mutual invitation. The soul's purpose is the motive; an instrument is

wrought by mone.

- "32. Instrument is of thirteen sorts. It compasses, maintains, and manifests. What is to be done by it is tenfold—to be compassed, to be maintained, to be manifested.
- "33. Internal instruments are three, external ten, to make known objects to those three. The external organs minister at time present; the internal do so at any time.
- "84. Among these organs the five intellectual concern objects apositio and unspecific. Speech concerns sound. The rest regard all five objects.
- "35. Since intellect, with the (other two) internal instruments adverts to every object, therefore those three instruments are warders, and the rest are gates.
- "86. These characteristically differing from each other, and variously affected by qualities, present to the intellect the scale whole purpose, enlightening it as a lamp.
- "37. Since it is intellect which accomplishes unal's fruition of all which is to be enjoyed, it is that again which discriminates the subtle difference between the chief principle (products) and soul.
- "38. The elementary particles are unspecific; from these five proceed the five elements, which are termed specific, for they are soothing, terrific, or stupelying.
- "30. Subtile (bodies), and such as spring from father and mother, together with the great elements, are three sorts of specific objects. Among these the subtile bodies are lasting: such as issue from father and mother are perishable.
- 40. (Subtile body), primeral, uncouffined, material, composed of intellect, with other subtile principles, migrates, else unsujoying; invested with dispositions, mergent.
- "41. As a pointing stands not without a ground, nor a study without a stake, &c., so neither does subtile person subsist supportiess, without specific (or unspecific) particles.
- *42. For the sake of soul's wish, that subtile person exhibits (before it), like a dramatic actor, through relation of means and consequence, with the oid of naturals influence.

- "40. Essential dispositions are impate. Incidental, as virtue and the rest, are considered appartenant to the instrument.
- "44. By virtue is ascent to a region above; by vice descent to a region below; by knowledge is deliverance; by the reverse is bondage.
- "45. By dispassion is absorption into nature; by foul passion, migration; by power, unimpediment; by the roverse, the contrary.
- "40. This is an intellectual creation, termed obstruction, disability, acquisscence, and perfectness. By disparity of influence of qualities the sorts of it are fifty.
- "47. There are five distinctions of obstruction; and, from defect of instruments, twenty-eight of disability; acquiescence is nine-fold; perfectness eight-fold.
- "43. The diminctions of obscurity are eight-fold, as also those of illusion: extreme illusion is ten-fold; gloom is eighteen-fold, and so is utter darkness.
- " 49. Depravity of eleven organs, together wish injuries of the intallect, are prenounced to be disability. The injuries of intellect are seventeen, by inversion of acquiescence and perfectness.
- " 50. Nine sorts of acquiescence are propounded; four internal, relating to nature, to means, to time, and to luck; five external, relative to abstinence from (enjoyment of) ebjects.
- "51. Reasoning, hearing, study, prevention of pain of three ports, intercourse of friends and purity (or gift), are perfections (or means thereof). The fire-mentioned three are carbs of perfectness.
- "52. Without dispositions there would be no subtile person; without person there would be no pause of dispositions; wherefore a two-fold creation in presented, one termed personal, the other intellectual.
- * 53. The divine kind is of eight sorts; the grovelling is fivefold; mentiond is single in its class. This, briefly, is the world of living beings.
- 54. Above, there is prevalence of goodness; below, the creation is full of durkness; in the midst is the predominance of foulness, from Brahmā to a stock.
- 55. There does sentient soul experience pain, arising from decay and death, until it be relieved from its person; wherefore pain is of the essence (of bodily existence).
- •• 56. This evolution of nature, from intellect to the special elements, is performed for the deliverance of each soul respectively; done for mother's sake as for self.
 - " 57. As it is a function of milk, an unlatelligent (substance), to

mourish the calf, so it is the office of the chief (principle) to liberate the soul.

- " bB. As people engage in acts to relieve desires, so does the indiscrete (principle) to liberate the soul.
- "59. As a dancer, having exhibited herself to the spectutor, desists from the dance, so does nature desist, having manifestal herself to see!
- "60. Generous nature, endued with qualities, does by casuifold means accomplish, without benefit (to herself), the wish of ungratuful and, devoid as he is of qualities.
- "61. Nothing in my opinion is more gentle than outcome once aware of having been seen, she does not again expose herself to the gaze of soul.
- " 62. Verily, not any soul is bound, nor in released, nor migrates; but matero alone, in relation to various beings, is bound, is released, and migrates.

"63. By seven modes unture hinds herself by herself; by one, sho

releases (herself) for the soul's wish.

- "64. So, through study of principles, the conclusive, incontrovertible, one only knowledge is attained, that neither I am, nor is aught mine, nor do I exist.
- " 66 Pessemed of this (self-knowledge), seed contemplates at leisure and at sase, nature, (thereby) debarred from profile change, and consequently procladed from those seven forms.

"66. He desists, because he has accurate; she does so, because the has been seen. In their (mere) union there is no matter for creation.

- "B7 By attoinment of perfect knowledge, virtue and the rest become causaless; yet soul remains awhile invested with body, as the potter's wheel continues whirling from the effect of the impulse previously given to it.
- •• 63. When separation of the informed soul from its corporeal frame at length takes place, and nature in respect of it censes, then is absolute and final deliverance accomplished.
- 69. This abstrace knowledge, adapted to the liberation of soul, wherein the origin, duration, and termination of beings are considered, has been thoroughly expounded by the mighty saint.
- 70. This great purifying (doctrine) the sage compassionately imported to Asuri, Asuri taught it to Panchasikha, by whom it was extensively propagated.

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~71. Received by tradition of pupils, it has been compendiously written in Arga metro by the piously-disposed Iswara Krishna, having thoroughly investigated demonstrated truth.

•• 72. The subjects which are treated in seventy couplets are those of the whole science, comprising sixty topics, exclusive of illustrative tales, and omitting controversial questions."

TOOA.

Your is the second division of the Sänkhya system. Its reputed author is Patanjali, a follower of Kapila, whose Shukhyn-Sûtra we have just been considering. His aim is the same as that of Kapila, viz., to teach men "to east off ignorance;" the "means" insisted on being Yogu, entirentration. But here we perceive the notable advance which the Yoga makes upon the Sinkhya eyetem. Patanjali requires the devotee not merely to distinguish between the illusion of phenomena and the eternity of soul, but he asserts that soul is Iswara, Lord or God, and that man's liberation is to be obtained by concentrating his attention on Iswara. The literal meaning of the word Yoga is junction, union, (from yu) Sanskrit, the Latin jung), which, in its philosophical sense, implies the union of the mind with the supreme soul. Patanjali accepts the twenty-five Tattwas, or "principles" announced by Kapila, and gives his own four Paday, or chapters, as the completion of the Sankhya system.

Patanjali defines Iswara as "a particular Purusha, or spirit, who is untouched by afflictions, works, the result of works or deserts. . . . in whom the germ of comiscience reaches its atmost limit, and whose appellation is Oro, the term of glory." This word is to be muttered, and its sense is to be reflected upon, for from it comes the knowledge of Iswara. According

the Petenjeli who proclaimed the Yoga philosophy.—Chambers' Everydopedia, art. "Yoga."

Professor Goldstünker phows the Yoga system later than the oblest Yodanta, and has no besitation in declaring that Petenjeli, the grammerica, was not

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to Patanjali, man is kept apart from this supreme and infinite existence by various obstacles, such as his activity and restlessness. Yoga he explains to be "the hindering of the modifications of thinking;" by which he understands perception, inference, testimony, misconception, fancy, sleep, recollection. These must be hindered by a repeated effort to keep the mind in its animodified state, or by dispassion, which is "the consciousness of having overcome all desires for objects that are seen (on earth), or are heard of (in Scripture)."

Dispassion is conducive to meditation, is of different kinds, and may be attained either "impetuously" (in adopting various transcendent methods), or "by a devoted reliance on Iswara, the Lord." But in effectual meditation, Iswara must be thought of as Om; and this mysterious appellation must be continually repeated, and its sense reflected on, for from it comes the knowledge of Iswara, and the prevention of "the obstacles" which impede Yoga. Here follows an enumeration of obstacles, as "illness, upathy, doubt, listlessness about the accomplishment of meditation, want of exertion, attachment to worldly objects, erroneous perception, failure to attain any stage of meditation, or inability to continue in the state of meditation when it has been reached."

The argument is, that liberation is produced by reliance on Iswara. Reliance on Iswara is obtained by knowledge. Knowledge comes from meditation, and therefore, as a matter of course, illness, spathy, doubt, listlessness, or any things which impede meditation, must be "obstacles" to the attainment of Yoga.

It is very remarkable that in the Yoga-Sütras the existence of supreme spirit or universal soul is assumed as a recognised truth; and it is assumed as equally indisputable that the highest blessed-

Chambers' Encyclopredla, art. "Yoga," Calebrake, Misc. Ess. vol. ii. 5. 251.
 Chambers' Enc_y L. I.

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ness of man consists in becoming united with this supreme spirit. Patanjali does not therefore labour to prove these truths, but to teach the means by which impediments to so blessed a union may be removed. These means include, for instance, concentration of thought or, "pondering over a single accepted truth," and the practice of benevolence.

When, by these and other exercises, the mind is liberated from worldiness, "qualities will have accomplished the object of spirit," and matter will disappear; and the mind, then becoming free from all lingering of the external world, and pure as crystal, will receive and hold, as in a mirror, the image of Iswara, the Lord.

We have now, in a few words, touched upon the essentials of the Yoga system. Its details chiefly refer to the "practices" by which Yoga is to be accomplished. In the second chapter of the Sütras certain occasional and religious austerities are prescribed which must be performed, however, without desire of benefit; and by such "practices" it is asserted that prin and afflictious are removed. By afflictious, Patanjali understands ignorance or illusions, egotism or consciousness of separate existence, affection, aversion, and tenacity of life.

Patanjali then makes a "special investigation into the nature of what is to be got rid of, of what is not to be got rid of, of what is constituted by the cause, and of what is the constitutive cause." Eight means, or eight stages in the process by which Yoga (or concentration) must be accomplished are then snumerated. These are forhearance (yawa), religious observance (niyawa), postures (disand), regulation of the breath (prdudydma), restraint of the senses (pratydddra), steadying of the mind (dháraná), contemplation (dhýdna), and profound medication (sanddhi). Under the head yawa, forbearance, there are five divisious: not doing injury to living beings, veracity, avoidance

¹ Ward's View, vol. iv. p. 206. Chambers' Encyclopadia, I. I.

of theft, chastity, and non-acceptance of gifts. These five conactivate the universal great duty. The second stage, called religious observance, has also five divisions. It comprises external us well as internal purity, cheerfulness, or contentment, austerity, mustering of Vedic hymns, and devoted reliance on the Lord.

The third stage of Yoga, viz., postures (ásano), is a very curious feature in the system. Patanjali defines these postures. to be such as are at the same time "steady and comfortable," and then prescribes postures which to us at least would seem to be rigid and painful. It is, therefore, the duty of one who aspires to become a Yogin to acquire these postures by degrees, distracting his mind from the irksomeness to his body, by contemplating the wonders of the heavens. Perfection in preliminary postures. prepares for the more difficult exercise of regulating the breath, called probabilities. This consists in suppression of the inspiration and expiration of the breath, and is a complicated and difficult accomplishment, which requires daily and persevering practice. It is said to be threefold, as, exhalstion, inhalation, and suspension. Suspension of the breath is also called kutubhaka, from kumbha, a jar, because when the breath is suspended "the vital spirits are motionless as water in a jac," 1

These extraordinary practices appear to have been prescribed by Patanjali, with an honest bolief that they assisted man in disengaging his spirit from its connection with the body; but the strange effects they produced tempted impostors also to resort to them. Patanjahi declares, for instance, that when a mun is perfect in those profound meditations, or "steadyings of the mind," which are called collectively sampana, "restraining," he gains a knowledge of the past and future, a knowledge of the seconds of all animals, of all that has happened in his former births, of the thoughts of others, of the time of his own death, a

Ward's View, vol. iv. p. 212. Chambers' Encyclo., s. v. "Yege."

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knowledge of all that exists in the different worlds, of stars and planets, of the structure of his own body.\ Right great powers are specially enumerated as powers which a Yogin will acquire, if he properly regulates and applies the samusma, or faculty of " restraining," viz., he will have the power of shrinking into the form of the minutest atom; that of assuming a gignntic body; that of becoming extremely light; that of becoming extremely heavy; that of unlimited reach of the organs (as touching the moon with the tip of the finger); that of irresistible will (as for instance, sinking into earth as easily as into water); that of perfeet dominion over the inner organs of the body; and that of mastery over all beings, animate and inanimate. These strange effects, attributed to Yoga practices, are the secret of the power which this doctrine has at all times exercised over the Hindu mind. Religious Hindus delight in believing that they can attain eternal blessings by austerities, and hypocrites and impostors delight in a system which leads to a belief in rangic, palmistry. and all sorts of juggling. Within our own generation, most unaccountable powers are still attributed to Yogins. In an instance recorded by Professor Wilson, a Brahman appears to sit in the air wholly unsupported, and to remain so sitting, on one occasion for twelve minutes, on another for forty minutes.3

In a treatise by N. C. Paul (i.e. Navina Chundra Pála), published at Benarcs, in 1851, some of the strange phenomena of Yogn practices are explained. He refers to the cases in which human beings have allowed themselves to be buried for the space of a month, or even for forty days. They undergo a certain preparation, as prescribed in the Yoga-Sûtras, and this preparation, N. C. Paul endeavours to show, is founded on a careful observation of the nature and habits of hibernating animals.

Chambers' Kneye., l.l.; Colebrooks, | Miss. Ess. 10l. fi. pp. 253, 259.

^{*} Many of these powers are claimed by a desorted in the drame of Mikket and Mathaya. Aut v. (Wilson's trans, vol ti. Cale, ed., p. 52.)

² Wilson's Ranay on the Religious Sects of the Hindra. Works, i. p. 209. Asiatio Monthly Register for Morch, 1820.

The Sanskrit works in which Yoga doctrine is taught are, first, the Satras of Patanjali, in four Padas or chapters, and, secondly, the Commentaries. One of these, by Váchaspati-Misra, is a commentary on an older commentary, said to be by Vyasa.

Those by Vijnanshikshu, Bhojadeva, Nagojibhatta, are the most studied in India.



CHAPTER X.

THE NYAVA AND VALLESMIKA SYSTEMS.

THE NYAYA STSTEM.

Is the Nydya System, Gotama, its reputed author, asks himself two questions: What are the subjects on which "right notions" are indispensable? and what are the means by which they can be obtained? He begins with the means, or instruments, for which the Sanskrit word is primition. These instruments be declares to be "—

⁴⁰ 1. Knowledge which has arisen from the contact of a sense with its object (that is, with the elements).

" 2. Inforence of three sorts, - à priori, à posteriori, and from analogy.

* 8. Comparison; and—

4. Knowledge verbally communicated, which may be of 'that whereof the matter is seen,' and of 'that whereof the matter is not seen,' (revelation.)"

The prameya, or objects about which it is indispensable to have knowledge, are next treated of. These are:—the soul; body; five organs of sensation and their corresponding objects; understanding, monas, or the organ of imagination and volition; activity; faults or failings which cause activity (viz., affection, aversion, and bewilderment); transmigration; fruit or retribu-

Chambers' Encyclopedia, art. "Nylyc."

tion, or that which accrues from activity and failings; pain, and absolute deliverance or emancipation.

We must content ourselves in this sketch with conveying an ides of the maner in which Gotama defines the first four.

Soul (dimen) is the site of knowledge or sentiment; it is infinite, eternal. Souls are numerous, but the Supreme Soul is one. It is demonstrated as the creator of all things. Knowledge, volition, desire, aversion, pain, pleasure, severally and collectively, argue the existence of soul. They are not universal stributes,—as number, quantity, &c.,—common to all substances; but are peculiar qualities, apprehended only by one organ. They have a distinct substratum, which is neither substance, as heretofore understood, nor space, nor time. This substratum is the living soul, jithdiman, the animating spirit of each individual. This judividual soul is infinite and eternal, and experiences the fruit of its deeds, whether pain or pleasure.1

Gotama's definition of body (sartra) is, that it is earthy, but not composed of the three elements, nor the four, nor the five; It is the seat of the soul's enjoyment, for it is the seat not merely of motion, but of effort or action, tending to the attainment of what is pleasing, and to the removal of what is displeasing.

Organs of sensution (indrive), are next defined as "instruments of knowledge, conjoined to the body and imperceptible to the senses." Some of the observations on these senses are notable, as, in reference to sight, Gotama does not consider the pupil of the eve to be the organ of sight, but "a ray of light proceeding from the pupil of the eye towards the object viewed, is the visual organ." And so also in reference to hearing, "the outer ear or opening of the auditory passage" is not the organ of hearing, but, "ether contained in the cavity of the ear, and communieating by intermediate other with the object heard." *

Objects of scusation (ortho), corresponding with the indriya,

Chambers' Rucycles, J. I., Colebrooke, Miss. Res., vol. I. pp. 265 — S.
 Heid, vol. i. pp. 268 — D.

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are the qualities of earth, viz., odour, savour, colour, tengibility, and sound.

Having determined what kind of evidence is to be admitted as proof, and what are the objects concerning which proof or right notions are indispensable for future bliss, Gotuma proceeds to investigate the wethod by which doubt is removed and certainty is obtained. Doubt (sensaya), he says, may be caused "from unsteadiness in the recognition, or by the non-recognition of some mark, which, if we were sure of its presence or absence, would determine the subject to be so or so, or not to be so or so; but it may also arise from conflicting testimony." \(\)

"But how," in the words of Dr. Balkastyne, "is a man to get out of doubt? He will be content to remain in doubt if there be no motive for inquiring further." Gotamu proceeds therefore to describe motive, prayojena, as that by which a person is moved to action. "It is the desire of attnining pleasure, or of shunning pain, or the wish of exemption from both; for such is the purpose or impulse of every one in a natural state of mind."

He next defines drishtdata, a familiar instance. It is, according to him, a topic on which, in controversy, both disputants consent; or "that in regard to which a man of an ordinary and a man of a superior intellect entertain the same opinion." By the aid of such cample the assertion of the proposition establishes, as he believes, a tenet or dogma, Siddhdata. This tenet may, however, he "a tenet of all the schools," that is, universally acknowledged, or "a tenet peculiar to some school," that is, partially acknowledged; or "a hypothetical dogma," that is, one which rests on the supposed truth of another dogma; or "an implied dogma," that is, one the correctness of which is not expressly proved, but tacitly admitted by the Nyāya.

^{&#}x27; Chambrer, I. l. p. 14. Colebrooks, L. vol. i. p. 291. Chambrer vol. i. p. 291. Chambrer vol. i. p. 50. Buryolo., i. l. p. 14. Dr. Bulliantyra, in the Benarca "Familit," vol. i. p. 50.

A tenet, however, is supposed to require a syllogistic proof. Gotama proceeds, therefore, to examine the nature of such a proof, and being thus led to an examination of the nature of discussion in general, enters into a detailed account of the various modes in which a discussion may be carried on. The definitions he gives, on this occasion, of the different sorts of discussion,—in which the object of the disputant is not truth, but victory,—are not the least interesting part of his treatise.

Even the bare outline here given shows Gotama's peculiar mental power, and practical mode of dealing with the deepest questions which affect the human mind. He tries to discover man's place in the universe; and to do this correctly, he carefully examines the tools or instruments proper for the attainment of truth. His conclusions on one subject or another may be rejected; but his clearness of aim, and his distinct perception of right means towards its attainment, continue to be the invaluable guide of successive generations.

It has been remarked, that "the great prominence given by the Nyāya to the method, by means of which truth might be ascertained, has sometimes misled European writers into the belief that it is merely a system of formal logic; but far from being restricted to mere logic, the Nyāya was intended to be a complete system of philosophical investigation, and dealt with some questions, such as the nature of the intellect, articulated sound, genus, variety, and individuality in a manner so masterly as well to deserve the notice of European philosophers."

The prominence, however, which Gotama himself gives to the method of reasoning, and the general interest which attaches to it, render it desirable that we should recur to it with greater detail. But before doing so we must note, that whilst European logic employs phraseology founded on classification, the Nyûya

¹ Dr. Ballontyne, in "The Paudit," vol. i. p. 50. Chambers' Encyclopedia. nrt, "Nylyn," p. 14.

² Chambers' Encyclopardia, art. "Ny-lea," p. 14.

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system makes use of terms upon which a classification would be based. The one infers that "kings are mortal," because they belong to the class of mortal beings. The other arrives at the same conclusion, because mortality is inherent in humanity, and humanity is inherent in kings.

This difference may not seem to be in itself of great importance, but not to understand it would throw onnecessary difficulty in the way of those who desire free and confidential interchange of thought with enlightened Hindus, on those subjects which are most deeply interesting to our common nature. Dr. Ballantyne says: "What we wish to impress in regard to this is, the necessity (if both parties wish to understand each other) of acquiring readiness and dexterity in transforming the one phraseology into the other; for a person babituated to the one form finds the other at first both repulsive and perplexing, because the rules which he has previously been accustomed to trust to, do not apply directly to the form of expression propounded, and are of no use to him till he has got the matter into the shape in which it might have been advantageously presented to him at the outset. The European logician will have no difficulty in bringing to the test of his own rales a statement presented to him in any intelligible chape by a pandit, or anyone else; but he will place a needless obstacle in the way of his own argument if he leaves to a pandit the task of doing the same thing for himself."1

The proposition given above would, as we have seen, be stated by a European logician as, "All men are mortal;" by a Hindu as, "Where there is humanity there is mortality." The process of reasoning is the same; but whilst the European is assisted by the abstract idea of class, the Hindu makes use of what in Sanskrit is termed eydpti." This word indicates that inherent con-

¹ B_v, Rallantyne, in the Benerer Meg_n, vol. j. (1949), reprinted in the "Foodst," rel. t. p. 22.

[&]quot; to is difficult," easy Dr. River, " to dail an adequate word in English for

this term, "wyspet." It means, literally, purruling inherence, but is only used to the philosophiest systems to denote legical solutions in a proposition it to focus the major turn or number

nection of subject and prediente has been ascertained, and that mortality is inherent in humanity is an ascertained fact. The ascertainment of this pervading inherence appears to answer almost precisely to what we call induction; and this leads us to another, but less important variation, between the modes of Hindu metaphysicians and these of Europe. In the process of induction the Hindu calls in the aid of his memory, as, in the exposition of the Nyaya System, Gotama says: "Having repeatedly observed in the case of culmary hearths and the like, that where there is smoke there is fire, having assumed that the concomitancy is invariable, having gone near a mountain and being doubtful whether there is fire in it; seeing smoke on it, one recallects the invariable concomitancy of fire and smoke." "This recollection of a previously-established general principle " answers to the "Enthymema" of the Greek. The Greek holds the unexpected premiss to be in the mind,—the Hindu in the memory.1

In now turning our attention to Gotama's nylva or syllogiam, we must first observe that, according to him, it consists of five aveyers, or component parts. 1st. The proposition or the declaration of what is to be established, the Sauskuit word for which is pratified. 2nd. The reason or means for the establishing of what is to be established, Astu. 3rd. The example or some familiar case, which either illustrates the case to be established or shows the impossibility of its being otherwise; this in Sanskrit is uddharana. 4th. The application or re-statement of that in respect of which something is to be established, the upanaya. And, 5th. The conclusion, nigamana, or the re-stating of the proposition because of the mention of the reason.*

of a syllogists. And consequently, the a words "your or "younds" are only made use of its reference to a general propo-sition. And as a literal translation of these words might onelly lead to erroneous views, Dr. Riter gives their equivalent in the terminology of Europe.-

Translation of Bhücki-Parickleda, pp. 98-38, note.

Dr. Ballantyne, on Nyara, "Pon-

dit," rol. i. p. 24.
Dr. Goldstücker, in Canaders! Eucycle, art. "Nysys," p. 14. Colebecoke, Misc. Res., vol. f. p. 202.

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The example given of such a syllogism runs thus :-

- " 1. This hill is fiery ;
- " 2. For it smokes;
- "3. It smokes in the same manuer as a colleary branth, and it does not smoke as a lake, from which vapour is seen to arise; for vapour is not smoke, and a lake is invariably devoid of fire;
 - " 4. Accordingly, the hill is emoking;
 - " 5. Therefore, it is Bery."

That the Hinda syllogism consists of five instead of three members, has been charged upon it as deficiency in "accuracy of definition." This accusation is thus met by Dr. Ballantyne: "The five-membered expression, so far as the arrangement of its parts is concerned, is a summary of the Naiyāyika's views in regard to rhetoric, 'an offshoot from logic' (see Whately's Elements of Rhetoric, p. 6), and one to which, after the ascertainment of the truth by investigation,' belongs the establishment of it to the satisfaction of another." In fact, Gotama appears to have expressed bare logic in a two-membered argument, and to have added two other members when he sought to convince rhetorically. After the declaration, and the reason, he inserts an "example," confirmatory and also suggestive, and an "application," that is, he shows in the fourth member of his syllogism that his example possesses the required character; and then he winds up with the "conclusion," or Q. E. D., which is common to all syllogisms.

Gotama himself probably used the five-membered syllogism exclusively, for the three-membered and two-membered are only referred to as promulgated in later works, in which the Vaiseshika system is combined with that of the Nyaya.

We must complete this sketch, or outline, by giving a few specimens of the manner in which the Nyfiya school, or the Naiyfiyikas, conduct their school debates; and these we take

Dr. Ballantyne, on the Nyhya System. "Pandit," vol. i. p. 39.

from Ward's "View of the History, Literature, and Mythology of the Hindus.21

An opponent is introduced, who takes the teacher's reasoning to pieces, "putting it," Dr. Ballantyne says, "into the form of the five-membered discourse, and trying to show its insufficiency,"1

An opponent asks whether, when a horse is seen at a distamer, and cannot be distinguished from an ass, or vice versi, the doubt exists in the object or in the mind of the person secing. Gotama says in the mind, and that the mind must remain in doubt until the senses furnish fuller evidence.2

Another opponent makes the following statement:

" The senses were created to give knowledge of objects.

"Therefore objects must have existed before the senses, and independently of them.

"Because the senses are the medium of knowledge; and it would have been unreasonable to create the medium, had there not been something whereon the medium should be exercised."

He then represelves Gotama with having affirmed that it was not until the senses were exercised on an object, that that object became known, whereas, since "all objects necessarily existed before, the senses could not be necessary to their existcase. Proof," be continues, "must be common to past, present, and future time; but according to your acknowledgment there. was a time when it did not exist." He goes on to show that objects and proof of their existence are not inseparable. Knowledge or proof comes to us gradually; first, names of things are given, then the names are sounded, and when the sound is heard, and its meaning understood, the knowledge of it is obtained. Gotama appears to treat this as cavilling, for he asks the opponent how, if he maintains that nothing is capable of proof, he

¹ the the Nydya System. Republished from Benares Magazine, in "Pandir," rel. I. p. 22. * Word's View, vol. ir. p. 246.

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will obtain peoof of his own proposition, that nothing can be proved. The opposent shifts his ground, says he meant to affirm that there was no such thing as substance, and that objects, and the evidence of their existence, must be a mistake. Gotsum shows this proposition to be untenable, by the example of a drum which must have had an existence before the sound which proceeds from it reaches the ear. Sound is the proof, the object of which is the drum. And again, in the case of objects displayed by the san, the sam proves the existence of objects; wherefore "it is manifest, that wherever the proof of things can be united to that which is to be proved, such proof will be established."

In some cases it is said that the understanding is needed to confirm the testimony of the senses; but there are cases in which the evidence of the senses alone suffices: "A lamp depends upon the sight of others for its manifestation; but the eyes are possessed of an inherent energy, so that other assistance is unnecessary."

When the opponent objects to the evidence of the senses, because their power depends upon their union with spirit, Getama replies that this does not affect the question. The union of spirit is necessary to all ideas; but spirit merely assists in forming general conceptions, while the senses are indispensable in forming notions of individual objects. The following examples are adduced:

"A men in a state of profound sleep is awake by the sound of thunder; in this instance the ear alone is the means of evidence, for the senses and spirit had no intercourse at the time; so also, when a person in deep thought is suddenly surprised by the touch of fire, the first impression is on the sense of feeling, and afterwards spirit is awakened to a sense of danger."

When the opponent objects to the proposition that the proofs of things apply to time as past, present, and future, and says

Word's View, vol. ir. p. 248.

that present time is a nonentity; for that whilst we utter the words it is gone, "Gotama contends that if present time be not admitted, neither the past nor the future can be maintained, for they belong to each other; and the very idea of anything being present or visible necessarily belongs to present time."

Allusions to the nature of sound are of frequent occurrence in Hindu philosophy; and the manner in which it is investigated in the Nyåya has been thought "deserving the notice of western speculation."

The opponent says that sound is not in itself a medium of proof, it is the same as inference. Sound is a cause, and the meaning inseparable from it must be inferred. Gotams denies that any meaning is inseparably attached to sound, for he says, barley is called by us pure, but the interhebbas (harbarians or inferior races) call it panks. The direct or literal meaning of sound is admitted in all that relates to visible life, and for the invisible world the Scatras (or religious books) give efficacy to sound. "We are not to suppose that the sastra is uncreated, for all the words of which it is composed are of human composition; to be at all understood, they are dependent upon the faculty of hearing; and they are subject to decay; the source of sound is the power of utterance placed in the throat."

The conclusion is, that sound is of human invention, not, as the opponent asserts, uncreated.

The opponent carries on the argument, saying that men have constantly repeated the same alphabetic sounds; to which Gotzon replies that, if sounds were uncreated, we should not depend upon the reiteration of alphabetic sounds. What is uncreated has only one form, whereas sounds possess endless variety; they are the symbols of things, and their power lies in expressing kind, qualities, actions, &c.

When Gotama asserts that the destruction of the body is not

Ward, vol. iv. p. 280.
 Chambers' Encycle. ort. "Nydya."

Ward's View, vol. iv. pp. 280, 251.

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the destruction of spirit, but of the dwelling-place of spirit, the opponent says in that case the word death has no meaning; but Gotama explains that death is "the dissolution of the tenacious union between the soul and the animal spirit."

The opponent thinks that the faculty of reason or mind must be identical with spirit, because we say, "I do not remember." To which Gotama replies that a person so expressing himself means to say, "I am endeavouring to remember that which in my mind I had lost." And he further remarks that if mind were the same as spirit, it would happen, that when the mind wandered, the body would be without a soul."

One of Gotamu's reasons for inferring that spirit is distinct from body is, that a child is "subject to fears and other sensations which it could never have acquired but from the impressions received in preceding forms of existence." The opponent thinks that you might as well attribute the expansion and contraction of the flower of the lotus to joys and fears experienced in a former birth; but to this Gotama observes that the motions of the lotus are subject to the seasons, whilst the actions of the child are not. Further observations are made to show that there is in man an undying living spirit of which mind is merely the organ, and of which remembrance and knowledge are qualities.

Remembrance is a part of knowledge. Knowledge produces impressions, "and when these impressions meet with some assistant, remembrance is produced."

THE VAISESHIKA SYSTEM.

The Abstracts and Commentaries, in which the Vaiseshika system is at present taught, are, as already noticed, an intermingling of the system of Kanada with that of Gotama. For European readers this is to be regretted, for in Europe we like

Ward's View, vol. iv. p. 253.
* Hild, vol. iv. p. 254.
* Ibid, p. 253.

to identify an author's individuality with his work. Hindus, on the other hand, consider this is a matter absolutely unimportant. Knowledge, or truth, is to them the precious power which releases from the bondage of transitory existence, and ushers the emancipated soul into realms of eternal bliss; and, whether this knowledge come through the medium of one teacher or another, or whether such teacher lived in by-gone centuries or is a contemporary, is perfectly immaterial.

In our country, and in our generation, the question of authorship assumes a different aspect. Even when the truth, which we desire to receive, is to be received as absolute truth, we imagine it better, or accept it more readily, if we can form to ourselves a notion of the character of the person through whom it is conveyed to us. Words vary in meaning from generation to generation, and, even amongst contemporaries, opinions similar in language may vary in force. Thus, it will help us to understand the ten lectures attributed to Kantsla, if we keep in mind that they lean towards physical science rather than towards metaphysical analysis; that his system was later than that of Gotams; and that it may on several points be looked upon, not as opposing, but as completing, the Nyhya system.

Kanada distributes the contents of the universe under six categories or puddrtha,1, to which later writers of this school add a seventh.

These paddrthe are:

Substituce					-		denega.
Quality	-	-	-	-	4		guna.
Action or n	notion						karman.
Generality or community .						4	सर्वेणतंत्रपुरः.
Atomic individuality or difference							erisashm.
Co-inherence, or intimate relution						-	samuelya.

¹ Dr. Ballantyne observes, that in seclinary language productor means "a thing;" and adds that, although he doubts whather the Pandits will agree with him, he believes that Kanlida used

the term in its objections of sense to alguify "that which is stated by a "word." Reprinted from the Benauss Magazine in "Possiti," vol. E. p. 222

To these the modern Vaiseshikas add non-existence, abhāva. Substance is treated as the intimate cause of an aggregate effect,—that in which qualities abide, and in which action takes place. Substance is not therefore analogous to our idea of matter, but includes what we consider as aerial, imponderable, abstract, spiritual and emotional. Nine descriptions of matter are enumerated, as earth, water, light, air, ether, time, space, soul (diman), and manua, the organ of affection. With these species of substance the following qualities unite: colour, sevent, odour, feel, number, dimension, severality, conjunction, disjunction, priority, posteriority, gravity, fluidity, viscidity, sound, understanding, pleasure, pain, desize, aversion, volition or effort, merit, demerit, and self-restitution.

Qualities not only unite with substance, but substance, of one kind or other, is the substratum necessary to the existence of the quality; and this idea, that "substances are the substrata. of qualities and actions," appears to have originated with Kanada, Passing over action and generality, Kanada's fifth topic is atomic individuality or ultimate difference. This ultimate difference is called visesho, and from this term, and the doctrine which it significs, Kanada's system has been named. In the form of miseshas, that is, of atomic individualities, substance is, it asserts, eternal, but transient, when assuming the condition of products. Atoms are eternal and anchangeable, and two atoms of the same substance, though homogeneous with each other, differ merely in so for as the one excludes the other. Kanada's atoms are absolute units of space, without dimension or motion, mere mathematical points. But whilst they are without cause themselves, they are the cause of the material universe. To the senses they are wholly imperceptible, and knowledge of them can only be obtained by in Generalies.

In the interesting Introduction which Dr. Röer has appended

¹ Chambers' Encycle, article ² Vuiscotika; ³ Rises's translation of the Bleishit-Parioteche, Lubro.

to his "Translation of the Blakela-Parichehbeda," he compares Kanada's doctrine of atoms to that of Democritus, and pronounces it vastly superior; because, in the Hindu system, "atoms are first conceived in their real notion as units of matter without any extent; and, secondly, because the theory of atoms forms only a subordinate part of Hindu research."

We will now endeavour to give a few of the more significant points of this system. When the nature of earth is investigated it is said to be of two kinds;—eternal in its character of atoms, uneternal in the shape of products. The distinguishing quality of earth is its smell.

In the description of qualities, the following is the account given of self-restitution. It is threefold: lst. It is the impetus causing activity in earth, water, light, air, and the organ of affection. 2nd. The mental process peculiar to the soul, and the cause of memory. And 3rd. It is elasticity, causing mats and similar substances, when disturbed, to reassume their former position.

In concluding this very cursory statement, it must especially be noticed that, in this system, understanding, haddle, is the quality of soul, himou. And it is through the action of haddle alone that truth or right notions can be acquired. The tools or instruments with which buddle works for this purpose are two. In the words of an article of which we have already made much use, "Kanada admits of only two such instruments, or promotess, viz., knowledge which arises from the contact of a sense with its object, and inference. Comparison, revelation, and the other instruments of right notion, mentioned in other systems, the commentators endeavour to show are included in these two. Follacies and other modes of inconclusive reasoning are further dealt with in connection with inference,' though with less detail than in the Nyaya, where these topics are calarged upon with particular predilection." It has likewise been

¹ Chambere' Bucyclos, ser. ¹¹ Vaisastillo,"

observed, that Kanida simplified the syllogism, and that a syllogism of three members, or of two members, has been the form used since Kanida's additions have been made to the Nyâya doctrine. It would be interesting to trace observations on physical science up to their source, so as to ascertain whether they originated previous to Kanida's and, if so, whether Kanida's observations added essentially to their acuteness.

The following statements are recorded in the Bhasha-Parichchhedn, one of the later but renowned works of Viswandtha Panchanana, which teach the doctrines of the Vaiseshikas.

The teacher contends that the seat of vision is the pupil of the eye, and not the iris. An opponent objects that the pupil is too small a body to embrace large objects, and that the whole eye must be engaged in the work of vision. To this the teacher replies that the seat of vision must be confined to that part of the eye which is made up of light, the Sanskrit word which he here uses for light being tejas; and he argues, that as the blaze of a lamp is capable of compression and expansion, so also is this light in the eye. When the power of vision falls upon a transparent object, it sees through it; when it falls upon an opaque body, it rests upon the surface. The teacher further shows that the light of the eye must be confined to the pupil by referring to unimals who see in the shark, in which it is evident that the pupil of the eye is full of this light called tejas.

The phenomena of sight are again alluded to as an illustration of the rapidity of thought. The teacher states that ideas arise in succession, and that one idea remains in the mind only till the next is formed. He admiss that continually many ideas appear to have been formed at once; but this, he says, is illustrated by the rapid motion of a shaft, which, in a state of extreme velocity, appears to the eleveryer as a regular circle.

We also meet with some striking remarks on sound, as:

Ward's View, vol. iv. p. 255.

^{*} Ibid, vol. iv, p. 250.

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"164. There are two binds of sound, impliculate and articulate; the first is produced by a drum, &c., and the latter, as Ka and other letters, by the contact of the threat, with the palate.

165. Every sound abides in the other, but it is perceived when it is produced in the ear. Some any its production takes place like a

auccession of wares.

"106. According to others, like the bud of the Kadomba plant. From the knowledge that the letter Ka is produced, and that it is destroyed, non-eternity of sound would follow."

And the concluding verse of Viswanhtha says:

"167. The knowledge, that this Ka is that Ka, depends upon the perception of general knowledge. "This is the medician," such and other sentences depend upon general knowledge."

Neither the Nyaya nor the Vaiseshika must be viewed as expounding theology. Ideas of God are introduced, but incidentally, as when speaking of the three evils which comprehend all the rest, the teacher says it has been asserted that the knowledge of God will destroy all these errors at once; but this is incorrect; knowledge of God will destroy the parent evils, and the attendant errors will vanish as a consequence. Nature, the teacher declares to be the same with God. Nature, in this sense, is separate from things, and is, as he shows, competent to the work of creation.

We conclude this outline of the Nyaya united with the Vaisa-shika doctrine by referring to a few very interesting passages, in which Dr. Röer states his estimate of the religiousness of these philosophers. He considers their doctrine decidedly theistical. "According to them," he says, "God is personal. He is not . . . mere existence, mere knowledge, mere bliss, but he is a substance, of which existence, &c., are attributes; for it is impossible to think of existence, knowledge, &c., without referring them to a subject which exists, which has knowledge

Dr. Röer's Translation of the Bhilchi-Perichdiketh, pp. 80—81.

ledge." And this existence Dr. Röer considers to be distinct from the world and distinct from finite spirits. "He is of infinite power, the ruler of the universe."

And this idea is not a mere fortuitous addition to the system, but one of its chief springs. Atoms in themselves are unconnected, have no action, produce no effects. So also with man's higher nature, to use Dr. Röer's own words: "There may be souls, independent of a creator, but without conscience, without enjoyment, without development, and without a final end, for they are not united with mind, the instrument by which they are connected with the world, among themselves and with the creator. Because this connection exists, because there is form, because individual souls have conscience, therefore it is necesserv to assume a God who, by his infinite power and knowledge, is the author of this connection, of the all-pervading harmony of the world. This argument for the existence of a Deity is essentially teleplogical, or based upon final causes in nature. The Deity is the creator of the world as to its form, not us to its matter. The Nyaya approaches most closely of all Hindu systems the Christian notion of God, as its doity is an infinite spirit, and at the same time personal, distinct from matter, and the creator and rater of the universe." 4

But little is known of the reputed author of the Vaiseshika system beyond his bearing the name Kanāda, which native authorities derive from kan'a, minute, and āda, esting, and sometimes change into Kan'abhaj or Kan'abhaksha, bhaj and bhaksha being synonyms of āda. These Sūtras, like the Nyūya Sūtras, have been commented by a triple set of commentaries, and popularised in several elementary treatises. The text, with the commentary of Sankara Misra, edited in Calcutta in 1861, by Jayanārāyana Tarka Panchūnana, is the best edition for those who read Sanskrit; and even those who do not will find

¹ Rier, trans, of Bhield-Parichellodo, Intro. xv.
² Translation of Bhield-Parichellodo, Intro. xv.

some portions translated by the late Dr. Ballantyne. Amongst the later works on the same subject, the most important is the Bhasha Parichehheda, to which we have already referred. The author is Viswanātha Panchānana Bhatta, son to Vidyānivesa Bhatta. This is accompanied by a commentary, entitled, "Siddhanta-Muktavah" ("The Peacl-Wreath of Truth"). Viswanatha is known also by a commentary on the Nyaya. Sútras. Pandits believe him to have lived about two hundred. years ago. His Bhasha-Parichchheda is a text-book in the present schools of Bougal. There is no Pandit of any repute who does not know it well, and many know the whole of it by heart. It is written in metre, although making no attempt to possess the merits of poetical composition. The Commentary by which he accompanies this work, called Siddhanta-Muktavali, "The Pearl-Wreath of Truth," is altogether different. It is written to support the views of the author and his school in controversy, and enters into discussion, and uses "the whole armoury of the sometimes very abstrace technical language of the Nyaya." ?

The last work that need be mentioned on the united Nyaya and Vaiseshika systems is the Tarka-Sangraha, of which a popular abstract was written by Annam Bhatta, and published at Allahabad in 1851, with the appeaded English translation from the pen of Dr. Ballantyne.

THE TARKA-SANDRAHA OF ANNAM BUSTIA.

HAVING placed in my heart she Lord of the world (that is to say, having meditated on God), and having saluted my preceptor, I compose this treatise, must the Composition of Lagical results for the pleasant instruction of the uninstructed.

Substance, Quality, Action, Genus, Difference, Co-inherence, and Non-existence,—those are the seven outagories.

¹ Teams, of Blanch Portchelifodia, Intro. xxiv. ² Hold, Intro. xxv.

Amongst those (that is to say, amongst the Cutegories), Substances (that is to say, the abedes of Qualities), are nine—Earth, Water, Light, Air, Ether, Time, Place, Soul, and Mind.

Colour, Savour, Odour, Tangilièity, Number, Dimensiou, Severelty, Conjunction, Disjunction, Priority, Posteriority, Weight, Fluidity, Viscidity, Sound, Understanding, Pleasure, Pain, Donire, Aversiou, Effort, Marit and Demerit, Faculty.

To throw upwards, to throw downwards, to construct, to expand, to go; those are called the five Actions.

Genus (that is to say, a common nature, as the nuture common to jars, the nature common to webs, &c.,) is of two kinds—higher and lower.

Differences which reside in oternal substances are endless.

Co-inherence is one only.

Non-existence (that is to my, the fact of not existing) is of four brinds—untecedent non-existence, destruction, absolute non-existence, and mutual non-existence.

They call "Earth" that in which there is the quality Odony. It is of two kinds—eternal and on-eternal. In its stornic character it is eternal; and when some product arises out of those atoms, then that is called un-eternal.

This (that is so say, Earth in the chrescter of a product) is of three kinds, through these differences—body, organ of souse, mass. The body is that of us men. The organ is the apprehender of odcur, called the Smeil, which resides in the fore part of the nose. And the masses (that is to say, what have parts) are clods, stones, &c.

What appears oold on touching it, they call Water.

And that (namely, water) is of two kinds—sternal and un-eternal. In the form of atoms it is eternal; and when a product is produced by those atoms, then that is called un-eternal. In the form of products water is of three kinds, through the difference of body, sense, and mass. The body exists in the world of Varona, and the sense is the poroipiont of savour, which they call the Tasto. It resides in the face part of the tongue. And the masses are rivers, sens, and the like.

That of which the sensation by touch is warm, they call Light. This is of two kinds—eternal and un-eternal. This light in the form of products is of three kinds, through these differences—body, sonse, and mass. The body exists in the solar resum—this is a familiar assertion. The sense, the percipient of colour, which they call the

Light, resides in the fore part of the papil of the eye. And the masses are of four kinds, through these differences,—produced in earth, produced in the sky, produced in the stemmen, and produced in ntines. Produced in earth, it is fire, &c. Produced in the sky, it is lightning and the like, the firel of which is water. And that is resident in the stomach which is the cause of the digestion of things exten. That light is produced in trines which, such as gold and the like, is found in misses-

That which has not colour, and has tangibility, they call Air. It is of two kinds—sternal and un-eternal. In the form of atoms it is sternal, and in the form of products it is no-eternal. Air in the form of products is of three kinds, through the differences of body, sense, and mass. The body is in the aerial world. The sense is the Touch, the apprehender of tangibility, existing throughout the whole body. Its mass is that which is the conse of the shaking of trees and the kizn-

Air circulating within the hody in called prime. Although it is but one, put from the difference of its accidents, it is called breath, flaturation, carebral pulsation, general pulsation, and digestion.

They call that Ether in which there resides the quality of sound. It is one, all-perveding and eternal,

The cause of the employment of "Past," "Present," and "Future," they call Time. It is one, all-nervating, and eternal.

The cause of the employment of "East," "West," &c., they call Space. It is one, all-pervading, and eternal,

The substratum of knowledge (that is, that in which knowledge resider) they call Soul. It is of two kinds—the animal soul and the Supreme soul. The Supreme soul is God, the Omniscient. Ho is One only, and devoid of joy or sorrow. And the animal soul is distributed to each body. It is all-pervaling and eternal.

The sense which is the cause of the perception of pleasure or pain, i.e., they call the Mind. And it is innumerable for this reason, that it remains with each Soul. It is in the form of an atom, and is eternal.

That quality which is approhended only by the sense of Sight, they call Colour. And this quality is of seven kinds, through these differences; white, blue, yellow, rod, green, brown, and variegated. This quality resides in earth, water, and light. In earth, colour of all the seven kinds resides; and in water, white colour not lustrous resides; and lustrous white colour resides in light.

The quality which is known through the sease of Taste, they call

Savour. And it (namely, the quality of savour) is of six kinds, through the differences of sweet, sour, saline, bitter, astringent, and pumpent. This quality resides in earth and nutter. In earth there is savour of the six kinds, and in vater there is only the sweet savour.

The quality which is apprehended by the sense of Smell, they cold Odour. It is of two kinds, fragrance and steach. This quality resides in earth alone.

They call that quality Tangibility which they preceive only by the sense of Tauch. This quality is of three kinds, through the distinctions of cold, warm, and temperate (that is to say, neither cold nor warm). This quality resides in earth, water, light, and air. Coldness to the touch resides la water, warmth to the touch in light, and temperateness in earth and air.

The four of which Colour is the first (that is to say, Colour, Bayour, Odonr, Tungibility), may be produced in Earth (that is to say, in earthy things), by maturation (that is to say, by the special conjunction of heat), and they are then transient. In others (that is to say, in mater, light, and pâr), colour and the like are not produced by the conjunction of heat. They are here eternal or transient. When they reside in eternal things they are storagl; and when they reside in things not eternal, they are said to be transient.

They call the poculiar cause of the perception of Unity and the like, Number. This [that is to say, number] resides in the wine substances; and, reckening from unity, it is as for as a "lakh of lakks of known." Unity is both eternal and un-eternal. It is eternal in an eternal thing, and un-eternal in an un-eternal thing; but Duality and the like is everywhere un-eternal.

They call the peculiar cause of the conception of Bulk. Measure. This quality resides in the nine substances; and it (that is to say, measure) is of four kinds, through the distinctions of small, great, long, and short.

They call the peculiar cause of the conception of things as numerically distinct, Severalty. This quality resides in all the substances.

They call the paculiar cause of the conception of things as conjunction.

This quality also resides in all the authorances.

They call the quality which annihilates Conjunction, Disjunction; and this resides in all the substances.

They call the peculiar cause of the conception of (things as), far and near, Remoteness and Proximity. These qualities reside in earth, water,

light, air, and mind. They are of two kinds,—made by Space and made by Time. There is remoteness, made by space, in that thing which remains in a distant place; and proximity, made by space, in that thing which remains in a place man. In the person who is the older, there is remoteness made by than; and in the person who is the jourger, there is proximity made by time. (Distance and proximity are determined by relation.)

They call the quality which is the non-intimate cause of facipient

follow. Weight. This quality resides in earth and in water.

The quality which is the non-intimute cause of incipient trickling (that is to say, oosing, or necting, or flowing) is called Fluidity. It affects earth, light, and water. This quality is of two kinds: ustoral (that is to say, established by its own nature), and adsolutions (that is to say, produced by some cause). Natural fluidity resides in water: need adsolutions fluidity resides in earth and light. In curthy substances (butter and the like), fluidity is produced by the conjunction of fire.

They call the quality by which particles and the like become a beap,

Viscidity. This quality resides in water alone.

They call the quality which is apprehended by the organ of bearing. Sound. This quality resides only in the other. It is of two kinds,—instributed and articulate. Inarticulate sound is produced by the instrumentality of a dram and the like. Sound, which is in the shape of the Sanskrit (the Hindli), or any other language, is called articulate (that is to say, in the form of syllables).

Knowledge, which is the cause of every conception (that can be put in words), they call Understanding. It is of two kinds,—remembrance

and notion.

The knowledge that is produced only by its own antecedence (i.e., by itself as its own antecedent), they call Remembrance; and knowledge which is different from that is called Nation. This (that is to say, no-

tion) is of two kinds,-right and wrong

Of whatever description anything is, when our idea of that thing is of the same description, it is called a right notion,—as in the case of silver, the idea of its being silver. This is called pramé (that is to say, commensurate with its object). The supposing a thing to be as the thing is not,—such a notion is called a wrong notion,—as in the case of a (pearly) shell, the notion of its being silver.

Right notice is of four kinds, according to the division of perceptions, inferences, conclusions from similarity, and authoritative assertions de-

derstood. And the efficient causes of these (that is to say, their peculiar causes) also are of four kinds, according to the division of perception, inference, recognition of similarity, and authoritative assertion.

Whetever thing, through its operating, is the cause, not common to all effects, of some given effect, that is the instrumental cause thereof.

That which is invariably antecedent to some product, and is not otherwise constituted (i.e., is not by anything else, except the result to question, constituted a cause) is the cause (of that product).

That which annula its own antecedent, non-existence, is called an Effect.

Cause is of three kinds, according to the distinction of intimate, non-intimate, and instrumental. That is which an effect intimately relative to it takes its rise, is an intimate cause (of that effect),—as threads not of cloth, and the cloth itself of its own subsur, i.e. Where this intimate relation exists, that cause which is associated in one and the same object (as a necessarily immunent naise) with such effect or cause, is not intimate. Thus, the conjunction of the threads is the non-intimate cause of the cloth, and the colour of the threads that of the colour of the cloth—The cause, which is distinct from both of these, is the instrumental cause,—as the vertex's brush, the loom, ite—are of cloth. Among these three kinds of causes, that only is called an instrumental cause which is not a universally concurrent cause or condition (of all effects,—as God, time, place, ite, are.)

The cause of the knowledge (celled) sensation, is an organ of some; knowledge produced by the conjunction of an organ of some and its object, is sensation. It is of two kinds: where it does not pay regard to an alternative, and where it does. The knowledge which does not pay regard to an alternative is that which involves no specification,—as in the simple cognition, that "this is something which exists." The knowledge which contemplates an alternative is that which includes a specification,—as "this is Ditthe," "this is a firsthmann," "this is black."

The relative proximity of a sense and its object, which is the cause of perception, is of six kinds: (1) conjunction, (2) intimate union with that which is in conjunction, (3) intimate union with what is intimately united with that which is in conjunction, (4) intimate union, (5) intimate union with that which is intimately united, and (6) the connection which arises from the relation between that which qualifies and the thing qualified. For example: when a jar is perceived by the aye, there is (between the sense and the object) the precipitate of enajunction. In the perception

of the colour of the jar, there is the preximity of intimate union with that which is in conjunction, because the colour is intimately united with the jar, which is in conjunction with the sense of vision. In the perception of the fact that colour generically is present, there is the proximity of insimace union with what is intimately united with that which is in conjunction, because the generic property of being a colouris intimately united with the particular colour which is intimately united with the Jar, which is in conjunction with the sense of vision. In the perception of sound by the organ of heuring, there is the proximity of intimate union, because the organ of hearing consists of the other which resides in the cavity of the ear, and sound is a quality of edier, and there is intimate union between a quality and that of which It is the quality. In the sperception of the nature of sound (in a given sound of which we are cognizant) the proximity is that of intimate union with what is indimately united, because the nature of sound is intimately united with sound, which is intimately united with the organ of bearing. In the perception of non-existence, the proximity is dependent on the relation between a distinctive quality and that which is so distinguished, because when the ground is (perceived to be) possessed of the non-existence of a jar, the non-existence of a jur distinguishes the ground which is in conjunction with the organ of vision.

Knowledge produced by these six kinds of proximity is perception. Its instrumental cause is sense. Thus it is settled that an organ of sense is what gives us the knowledge called sensetion.

So much for the chapter on Sense

The instrument (in the production) of an inference is a generalised fact. An inference is the knowledge that arises from deduction. Deduction is the ascertaining that the subject possesses that character which is invariably attended (by what we then predicate of it). For example, the knowledge that "this bill is characterised by smoke, which is always attended by fire," is a deductive application of a general principle; the knowledge produced from which, viz., that "the hill is fiery," is an inference. Invariable attendedness is the fact of being constantly accompanied, as in the example: "Wherever there is smoke there is fire (by which it is invariably attended)." By "the subject's possessing a character, &c.," we mean that in a mountain or the like there is present that (e.g., smoke) which is invariably attended (e.g., by fire)

A general principle is of two kinds, in so for as it may be useful for one's self and mather. That which is employed for one's self is the

repeatedly and personally-observed, in the case of colimny bearths and the like, that where there is smoke there is fire, having assumed that the concentrative is invariable, having gone near a mountain, and being doubtful as to whether there is fire in it, having seen smoke on the mountain, a num recollects the invariable attendance of fire where there is smoke. Then the knowledge arises that "this mountain is characterised by smoke, which is invariably attended by fire." This is called hingar-parameters, which means, the consideration of a sign. There is produced the knowledge that the "mountain is flery," which is the conclusion (enumité). This is the process of inference for one's self.

But after having, to the satisfaction of his own mind, inferred fire from smoke, when one makes use of the five-membered form of expesition for the instruction of mother, then is the process one of inference for the sake of another. For example (1) The mountain is facy; (2.) because it smokes; (3.) whatever smokes is flery, as a culinary beauth; (4) and this does so; (5.) therefore it is fiery as aforesaid. In consequence of the telton have residered, the other also samits that there is fire.

The five members of this syllagism are severally named: (1.) the proposition, (2.) the meson, (3.) the example, (4.) the application, and (3.) the conclusion. "The mountain is fiery," is the proposition: "because of its being smoky," is the reason: "whatever is smoky, &c.," is the example: "and so this mountain is," is the application; "therefore the mountain is flary," is the conclusion.

The cause of an inference (manning), whether for one's self or for another, is simply the consideration of a sign; therefore the annualm (which was previously stated to be the cause of an inference) is just this consideration of a sign.

A sign or taken (lings) is of three sorts; (1.) that which may be taken by its presence or by its absence (annaya-systimbi); (2.) that which betakens only by its presence (kembinaragi); and (3.) that which betakens only by its absence (kembinaragi); The first is that taken which is possessed of pervoding inherence (ryspri), both in respect of its association (with the thing which it betakens), and its absence (when the thing it betakens is absent), as for example, analyzes when fire is to be proved. When it is said, "where there is smoke there is fire, as on a culinary hearth," we have a case of concernitant presence. When it is said, "where the is not, there sands also is not.

ns in a great deep lake," we have a case of concernituat absence. The second is that token which has no negative instance, as when it is said, "the jar is numerable because it is cognisable, as cloth is," there is no instance of nameableness or of cognizableness being present where the other is absent, because everything (that we can be conversant about) is both cognizable and nameable. The third is that token in regard to which we can reason only from its invariable absence. For example (we might argue as follows):

- (1.) Earth is different from these (other elements).
- (2.) Because it is relevous.
- (3,) Nothing that is not different from these (other elements) is odorous—as water (for example, is not adapted).
 - (4.) But this (certh) is not odorous.
 - (5.) Therefore it is different from the effor elements.

But if (in the third member of the argument) we had argued (affirmatively) that "what possesses adour is different from the other elements," we should have laid no example to cite in confirmation, seeing that of earth alone can that property be asserted."

That whose possession of what is to be established in doubtful is called the subject (pakska), as the mountain when the fact of its emoking is assigned as the reason (for informing the presence of fire). That which certainly possesses the property in question is called an instance on the same side (aspalaka), as the colimary hearth in the same example. That which is certainly devoid of the property in question is called an instance on the opposite side (ripulaka), as the great deep lake in the same example.

The five that merely present the appearance of a reason (hatmidhises) are (1) that which goes astroy, (2) that which would prove the contrary, (3.) that where there is an equally strong argument on the other side, (1.) the turneal, and (5.) the futile-

The elleged reason which goes estray (sarywhichden) is that which has not just the one conclusion. It is of three kinds. (L.) What would prove too much (widhirana): (2.) what belongs to more besides the individual (unidhirana), and (3.) the non-exclusive (anapazawhari). The fallacy falls under the first head, when that which is alleged as the proof may be present, whilst that which has to be proved is absent;—as for instance, if one should say, "The mountain is flery, breams it is an object of right knowledge," (the reason assigned would be liable to this objection) because the being an object that may be rightly

known is predicable also of a lake, which is characterised by the absonce of fire.

That (protended tuken) which belongs neither to any similar instance, nor to any one dissimilar, is one devoid of community (anidherma); or when one says, "Sound is eternal, for it has the nature of sound." Now the mature of sound belongs to sound alone, and to nothing else, whether eternal or un-eternal.

The presented argument, which can bring un example wither in support nor in opposition, is non-axclusive (ampasanhed). For example, should one key, "Everything is un-eternal, because it is cognizable," there would be no example to cite, because "everything" (leaving nothing over) is the subject of the conclusion.

A reason proving the reverse (windship) is that which invariably attends the absence of what is to be proved. For example, suppose one should say, "Sound is eternal, because it is created," (we should reject his argument at once, because the fact of having been created implies non-eternity,—the tagation of being cternal).

A consterbulanced reason (cotpontipolistal) is that along with which there exists another reason, which (equally well) establishes the non-existence of what is to be proved. As if one should argue, "Sound is stornal, because it is audible, as the nature of sound is (by both parties admitted to be);" (it might be argued with equal force on the other side, that) "Sound is non-eternal, because it is a product, as a jer is."

An unreal reason is threefold,—[1.] where there is not established the existence of any such locality as that where the property is alleged to reside (deray) isiddha); (2.) where the nature alleged does not really reside in the subject (sour sprishdha); and (3.) where the alleged invariableness of concomitancy is not real (evaporatoris iddha).

(As an example of) the follows of non-existent locality (suppose that one argues), "The sky-lotes is fragrant, because the nature of a lotus resides in it, as in the lotuses of the lake"—here the sky-lotus is (alleged as) the locality (of the nature of a lotus), and in fact it (the sky-lotus) does not exist,

As (an example of) an argument where the unture does not really exist in the subject, (suppose one were to argue), " Sound is a quality, because it is visible "—here (every one would perceive at once that) visibility does not reside in sound, for sound is recognised by heating just by vision).

A reason, when there is an indispensable condition, is faulty as regards comprehensiveness. Such an indispensable condition providing is

what always attends the property to be established, but does not always attend what is brought forward in proof.

Invariable attendance on the property to be established (sinthym-rympolation) consists in the not being the counter-entity (aproxigogitare) of the absolute non-existence (atymotohism), which has the same location as (annomolaidamenta) that which is to be proved. Non-invariable attendance on what is brought forward in proof (midhaninyapakutan) consists in the being the counter-entity (protipopitum) of the non-existence, which has what is brought forward in proof.

(Suppose it to be argued that) "The mountain must smoke, because it is there,"—in this case the contact of wet fuel is an indisposable condition. For "wherever there is smoke, there is the conjunction of wet fuel;" so that we have here invariable attendance on what is to be proved (midgraymetric). But it is not true that "wherever there is the, there is conjunction of wet fuel:" for there is no conjunction of wet fuel in the case of an (ignited) from ball. So we have here non-invariable attendance on the proof (sidhanavyapahari). As there is thus its invariable attendance on what is to be proved, the contact of wet fuel is an indispensable condition for the sufficiency of the reason alleged. As it would require this additional condition (in order to prove that smoke must be present), fireiness (in the argument before us) is faulty as regards comprehensiveness.

An argument is fatile (bidhita) when the reverse of what it seeks to prove is established for certain by another proof. For example (it may be argued that), "Fire is cold, because it is a substance." There coldness is to be proved, and its apposite, warmth, is approbanded by the very sense of touch. Hence the argument is futile.

Thus has Inforence been exposude L

Comparison, or the recognition of librarses, (upwarine) is the cause of an inference from similarity (upwarin). Such an inference consists in the knowledge of the relation between a name and the thing so named. Its instrument is the knowledge of a likeness. The resolution of the purport of a statement of resemblance is the operation of that instrument. For example, a person not knowing what is meant by the word groups (Bos gavesas), having heard from some inhabitant of the forest that a garage is like a cow, goes to the forest. Hemersbering the purport of what he has been told, he seem a body like that of a cow. Then this infraence from similarity arises (in his mind) that "this is what is meant by the word gazage."

Thus has Comparison been expounded.

A word (or right assertion) is the speech of one worthy (of confidence). One worthy is a speaker of the truth. A speech (or sentence) is a collection of significant sounds; as, for example, "Bring the cow." A significant sound (path) is that which is possessed of power (to non-roy a meaning). The power (of a word) is the appointment in the shape of God's will, that such and such an import should be recognisable from such and such a significant sound.

The cause of the knowledge of the sense of a sensence is the inter-

dependence, computibility, and juxtuposition (of the words).

Interdependence (äkänishin) mesus the imbility in a word to indicate the intended sense in the absence of another word. Compatibility (yogyath) consists in (a word's) not rendering futile the sense (of the sentence). Juxtaposition (somnidhi) musists in the connection of the words without a (long) passe between each.

A collection of words devoid of interdependence, &c., is no valid contained: for example, "coo, horse, man, elephant," gives no information, the words not looking out for one noother.

The expression, " He should irrigate with fire," is no cause of right knowledge, for there is no computibility (between the end terigation).

The words, "Bring—the—cow" not pronounced close tagether, but with no interval of some three hours between each, are not a cause of correct knowledge, from the absence of (the requisite closeness of) juxtagosition.

Speech is of two kinds—temporal or profess (losslike), and secred (raidike). The former being uttored by Gud, is all-authoritative: but the latter only, if attered by one who deserves confidence, is authoritative; may other is not so.

The knowledge of the meening of speech is rerbally communicated knowledge; its instrumental cause is language.

Thus has been explained what constitutes correct knowledge.

Incorrect knowledge is of three sorts, according to the division of doubt, mistrice, and reach opinion as is open to) reduction of absurdays.

The recognition, in one (and the same) thing presessing a certain nature, of several heterogeneous natures as characterising is, is doubt (successor). For example, "a post, or a man."

Apprehending falsely is a mistake (riperyayar). For example, in the case of mother of pearl, the idea that this is silver.

Reductio ad abundam (tarka) consists in establishing the perrader there supposed to be devied) through the allegation of the perraded

(here supposed to be granted). For example, " If there were not fire (which you dony), then there would not be smake (which you admit there is)."

Memory also is of two kinds—correct and incorrect. Correct anomary is that which arises from correct knowledge. Incorrect memory is that which arises from incorrect knowledge.

What all perceive to be agreeable, is pleasure $\{ankha\}$: what appears disagreeable is pain (dnhhha).

Desire (ichekhii) menus vishing. Aversion (dweshe) means disliking. Effort (properties) means action.

Virtue or merit (diameter) arises from the performance of what is enjoined; but rice or demerit (orthoround) from the performance of what is forbidden.

The eight qualities—Intellect and the rost—are distinctive of Soul alone.

Intellect, degire, and effort are of two kinds, eternal and transient; eternal in God, transient in mortisls.

Quality adforeproductive (sometime) is of three kinds—momentum, imagination, and clasticity. Momentum (regal) resides in the four beginning with Earth, and in Mind. Imagination (bhilarmi) the cause of momory, and arising from notion, resides only in the Soul. Elasticity (athitisthiopathy) is that which restaurs to its former position what has been altered. It resides in most and the like, formed of the earthy element.

So reach for the Qualities.

Action consists in motion.

Casting upwards (attheterms) is the cause of ampliantion with a higher place. Gasting downwards (apakahepana) is the cause of content with a lower place. Contraction (abundanan) is the cause of conjunction with what is near the hady. Dilatution (provinces) is the cause of conjunction with what is distant. Going (gamaan) is the same of every other variety. Action resides only in the four beginning with farth, and in Mind.

Community or Genus (xinainya) is eternal, one, belonging to innection one, residing in Substance, Quality, and Action. It is of two kinds—higher and lower. The highest degree of community (or the summand genus) is existence. A lower genus is such a one as Substancesiality (time common mature of what are called Substances)

Differences (circular) resideng in eternal solutiones are excluders (of each from community of nature with the others).

Indicate relation (neurosiya) is constant connection. It exists in things which cannot exist separately. Two things which cannot exist separately are those of which two the one exists only as ledged in the other. Such pairs are, parts and what is made up of the parts, qualities and the thing qualified, action and agent, species and individual, difference and eternal substances.

Anteredent non-existence (projection) is without beginning, and has no end. Such is the non-existence of an effect proviously to its production. Destruction (productions) has a beginning and no end, (Such is the non-existence) of an effect subsequently to its production. Absolute non-existence (atymnicibidity) is that the counterentity whereof is considered independently of the three times (past, present, and future). For example (such is the non-existence in the frames where it is remarked, that) there is not a jar on the ground. Mutual non-existence or difference (anyonymidition) is that the counterentity whereof is considered with reference to the relation of identity. For example (such difference is referred to when it is remarked that) a jar is not a web of cloth.

Since everything is properly included under the entegories that have been now stated, it is established that there are only seven entegories,

This Compendium of Logical Results was composed by the lourned Annam Bhatta, in order to perfect the acquaintance of students with the opinions of Kanada and of the Nytyn.

Thus is the Tarka-sangraka completed.

CHAPTER XI.

THE MINANSA SYSTEMS OF PHILOSOPHY.

MINANEA is the collective name of two of the six divisions of Hindu philosophy. The word is derived from the Sanskrit man, and implies that the authors of these works have investigated for decided) the meaning of the Vedas. There are two Mimansta. The Pürva-Mimanaa and the Uttara-Mimanaa, the latter being universally known as the Vedanta, whilst the former is simply called Mimansh. The terms paren and astern mean former and latter, and have been supposed to indicate that the one work was older than the other. These terms do not, however, apply to the relative ages of the two Mimfinsas, but to that of the sacred books which they "investigate." The Pûrva-Mîmânsî especially treats of Brahmanic ritual and sacrifice as promulgated in the Sanbitža and Brálmanas; whilst the Uttara-Mîmfinsû (known us the Vedanta) treats of the nature of God and the soul as taught in the Aranyakas and Upanishads, which are a later portion of the Vedas.

The Pûrva-Mîmhusîi is always ranked by Hindu writers as one of the six philosophical systems, but it is not philosophy according to the sense in which Europeans use the word. It is not "concerned with the nature of the absolute or with the human mind,

nor with the various entegories of existence in general," which are the subjects of all the other Darsanas. The reputed founder of this system is Jaimini, of unknown date. He taught it in twelve books, each subdivided into four chapters, except the 3cd, 6th, and 10th books, which contain eight chapters each."

It appears to have been written after a variety of schools and theories had, by their different interpretations, endangered a correct or, at any rate, an authoritative understanding of Vedic texts; and it labours, therefore, to show that discrepancies between such texts are merely apparent. Its object is wholly religious, but the method adopted imparts to it a higher character than that of a mere Vedic commentary. Its topics "are granged according to certain categories, such as authoritativeness, indirect precept, concurrent efficacy, co-ordinate effect, &c." It treats, moreover, incidentally, and, for the sake of argument, of some subjects which belong rather to the sphere of philosophic thought, as "the association of articulate sound with sense, the similarity of words in different languages, the inspiration or eternity of the Veda, the invisible or spiritual operation of pious acts, &c."

We will endeavour to give an idea of its character by a few quotations. Its first Section is on Duty.*

- "Aph. 1. Next, therefore, (O student, that then lass attnined thus far) a desire to know thaty [dharma) is to be entertained by thee.
- "Aph. 2. A matter that is a Duty is recognised by the instigatory character (of the passage of scripture in which it is mentioned).
- $^{\rm o}$ Apla 3. An examination of the cause of (our recognising) it (viz , Dury, is to be unde). $^{\rm o}$

The fourth Aphoriem explains that knowledge arquired through the organs of sense is not the cause, "because (the organs of sense are adapted only to) the apprehension of what is (then and

Enight's Rusyche, art. "Smoskist Literature" (by Dr. Rost). Clausiers' Emprés, art. "Minchest" (by Dr. Rost).
 Clausiers' Emprés, art. "Minchest."

there) existent (which an net of Duty is not)." The fifth Aphorism proceeds to show that "the natural connection of a word with its sense" is the instrument whereby knowledge of Duty is pequired, for the intimation of Scripture is "unerring, though given in respect of semething imperceptible." And this is stated to be the opinion also of Bådarûyman, the author of the Vedånta Aphorisms. The commentator gives several arguments and examples to prove that the senses are fallible, whilst Scripture is infallible, and concludes the Section with the following words: "but the injunction, 'He that desireth pseudise should solemnise the Agniholra samifice,' never at any time, past, present, or future, is liable thus to wander from the truth; therefore is it, independently of anything else, the clear evidence of a duty."

The subject of the second Section is the Eternity of Sound.

It commences by referring to the preceding Aphorism with its commentary, which it says declares "that the connection between a word and its sense is eternal,"

"Aph. 0. Some say that it (vix., Sound) is a product, for in the case of it we say (what constitutes it such)."

And "Some," we are told, means the followers of the Nyaya system, who "contend that Sound is not eternal, for the following reason."

Aph. 7. Because of its transitoriness.

" Aph. 8. Because we employ (when speaking of Sound) the expression 'making.'

" Aph. 0. From its simultaneousness in another person.

"Aph. 10. And (the Naiyāyīkas infer that Sound is not esernal, from the observation) of the original and altered forms (of seconds)."

The word dadhyatra (i.e. "milk—here") is given as an example; the original form was dadhi atra, the change being in the shape of the letter y, which replaces the original letter i.

" Aph. 11. And, by a multitude of makers, there is an augmentation of it.

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"Aph. 12. But alike (according to both opinions—that of these objectors and of consolves) is the paragrico thereof. (both agreeing that this is only for a moment, whatever difference of opinion there may be as to Sound itself being so)."

Several Aphorisms follow which assert that "Sound is proved to be eternal," and Aph. 21 adds: "by there being no ground for anticipation (of its destruction)."

The "eternity of language," and "the eternity of Scripture," is the real point of interest, and the argument for it is continued in the third Section. On the nature of sentences, Aphorism 27 states: "That some have declared the Vedas to be recent, because there are the names of men in it." Here again "some" refers to the Naiyâyikas, and their argument is met by explaining that the "names" in question were the names of men who "read" or "studied" special sections afterwards called after them, &c., &c.

Mr. Ward gives, as "the opinion of a sage of the school of Jaimini," that "God is simple sound; to assist the pions, in the forms of meditation (incantations), he is represented as light; but the power of liberation lies in the sound God—God. When the repeater is perfect, the incantation, or name repeated, appears to the repeater in the form of simple light or glory." *

The Pürva-Mimiusă is so strictly Brahmanical that it necessarily proves less attractive to Europeans than works treating on subjects of more universal interest. Neither does it appear to be so much studied in India as the other five works which are called Darsanas. "A few years ago," however, Mr. Ward says, in his edition published in 1820, "Bodhimanda Ghancadra Swâmin, a very learned Beahman, born in Drâvira (a Dandin), visited Hengal and gave lectures" on the Pürva-mimiush, in Calcutta. "A pupil of his, Shobha Shāstrin, at present one of the pandits in the Sudder Dewani Court at Calcutta, is parhaps the best ac-

Bellemtyree, Miminel Aphreisma. ** Wind's View, vol. is. p. 201.

quainted of any person now in Bengal with the works which have been written on the doctrines of this school."

The extent commentary on this obscure work is the Bhdshwaof Sahara-swâmin, which was critically annotated by the great Miminsh authority, Kumhrila-swhmin. These works quote several others, apparently lost. The best modern compendium is the Jaiminiyanyána-málá-vistara, by the celebrated Middhaváchūrya.

VEDANTA:

The Vedfinta is the second great division of the Mimansischool of Hindu philosophy. The name is derived from the Sanskrit veda, and unta, end; meaning, literally, that it gives "the end, or ultimate aim of the Vedus," This aim it explains to be knowledge of Brahma (nenter), the Supreme Spirit, and of the relation in which man's soul stands towards Brahma (neuter), the Universal Soul. The oldest work on this subject is attributed to Badardynea, or Vylan. It is written in the Sûtra style, and is usually called the Beahing-sittra. It consists of four Adhydyus, or lectures, each subdivided into four Padas, or chapters.

The following may serve as specimens of the Vedanta Aphorisms: 3-

- " Aph. 1. Next, therefore, (O student, that least attained thus far) a desire to know God (is to be entertained by thee).
- Aph. 2. (God is that one) whence the birth, &c., of this (universe.) results).
- " Aph. 3. (That Gall is our iscient, follows) from the fact of (His) being the source of the Scriptures (or, on an alternative rendering, from the fact that Scriptures, which declare this amniscience, are the source —viz , of our knowledge—of Him).
 - Aph. 4. But That One (—viz., God is what the Scriptores declare.

lesephy, by Bådardyana, trumbated by Ballantytte,

Ward's View, rol. iv. p. 284-5.
Chambers' Eurye., art. "VedSets."
The Aphorisan of the Vestato Phi-

not with a view to anything alterior, but simply in order that what is so declared may be known; and we make this assertion) because there is consistency (in this view, whilst the apposite view would look us in inconsistencies).

"Apt. 5. ("Notare,"—as declared by the Sankhyes to be the cause of the world—is) not so;—it is mescriptural, because of the "reflecting" (or "seeing," which Scripture speaks of as belonging to That which is the cause of the world.)

"Aph. 6. If (you say that the expression 'sceing,' is) employed trapically (the reference being to Nature, which does not 'see,'—then I say), No, because of the word 'Soul,' (which is not applicable to Nature, and which is applied to That which is in question).

"Aph. 7. (That "That One" is not "Nature," may be inferred; from the declaration that the Emascipation takes place of him who is intent upon "That"—(which That, if unintelligent—as Nature is—it is obsurd that a thinking being should intently strive to identify kimself with).

"Aph. 8. Is to the same effect. "That" means God, not Nature.

"Aph. 9. States 'that all souls return into Himself."

"Aph. 12. Speaks of Brahman (henter) as 'the deity without qualities'—'the Orie that consists of joy."

Several Aphorisms here follow, to show that the Vedus teach that "the One consisting of joy" esempt be Nature, or an inferior soul, but is the Ether and the Life, &c. An objection, introduced by the commentator, refers to the conversation of Indra and king Pentardans, reported in the Upanishad, called the Kaushitaki-Brahmana, in which Indra says, "I am the Life." The subsequent uphorisms show that Indra was then speaking of himself as the supreme soul. Life is God.

These aphorisms merely give the first quarter of the first lecture, of which Mr. Colebrooke's summary is as follows:—

"The consipatent, consiscient, sentient cause of the universe, is (since-downyo) essentially happy. He is the brilliant galden person, seem within (anter) the solar och and the human eye. He is the otherist element (since), from which all things proceed and to which all remain. He is the breath (prison) in which all beings are ge, into a high they all

rise. He is the *light* (jyotis) which shines in heaven, and in all phases bigh and law, everywhere throughout the world, and within the human person. He is the *breath* (prime) and intelligent self, humorial, undersying, and happy, with which Indea (in a dialogue wish Pretardama) identifies himself."

The most popular elementary treatise on the Vedfinta is the Vedanta-Såra, or essence of the Vedanta, by Sadimanda, to which is appended a commentary by Râmakrishna Tîrtha, edited at Calcutta, 1829. Another commentary, by Nrisinlassenswati, bears. the date, Calcutta, 1849. Rämnkrishan Tirtha's work is entitled. "Rejoicer of the Mind of the Learned." The Vedlanta-Sara. as a matter of course, deals with the same topics as the Vedanta-Satros, but in the following order: 1, the competent person (ndhikarin); 2, the object-matter (vishaya); 3, the relation (sembandha); and 4, the purpose (primajana). The competent person is one " who has attained to a rough notion of the sense of the whole Veda; who, by renouncing, in this or a former life, things desirable or things forbidden, and by observance of the constant and of the occasional ceremonies, of penances, and of devotions, being freed from all sin, is thoroughly purified in his beart."

The "object-matter" is the fact to be known for certain,—
that the soul and God are one.

The "relation" means the identity of soul and God, which is to be known as certain, and the evidence for which is contained in the scriptural treatises.

The " end" or " purpose" is the cessation of the ignorance which invades this identity.

Each of these points is dwelt upon at some length, and the treatment of the subject-matter is, moreover, enlivened by the introduction of opponents, and by the discussion of arguments founded on the Sánkbya destrine of "subtile elements which

Calebracke, Misc. Kez, vol. i. p. 388.

produce gross elements." The Soul being first invested, says the Sánkhya, with a "subtile body," and this body being "too subtile to be capable of enjoyment," it is next invested with a "grosser body," doomed to perish, whilst the "subtile frame" transmigrates through many bodies, but never perishes. The following account is an abstract from Chambers' Encyclopedia:—

"The object-matter of the Vedánia is the proof that the universe omnuates in a successive development from a Supreme Spirit or Seal, which is called *Brahma* or *Pomunétmen*: that the human soul is, therefore, identital in origin with Brahma; that the worldly existence of the human and is merely the result of its ignorance of this sameness between itself and the Supreme Spirit; and that its final liberation or freedom from transmigration is attained by a removal of this ignorance, which means, by a proper understanding of the truth of the Vedánia floctrine."

 o According to this doctrine, B rations (menter) is both the efficient. and material cause of the world, creator and creation, door and deed. It is one, self-existent, supreme, -as truth, wisdom, intelligence, and happiness;—devoid of the three qualities, in the sense in which created beings possess them; and at the consummation of all things, the whole aniverse is resolved or absorbed into it. From Brahma individual scalls emanate, as incumerable sparks issue from a blazing fire. The soul, therefore, is neither born, nor dose it die; it is of divine substance, and as such influite, immortal, intelligent, sentient, true. Its separate existence, as distinct from Druhma, is the engage of its ignorance; and this ignorance, which consists in regarding the world as a reality, enpublic of subsisting without Brahma, has a double power,—that of enveloping and that of projecting. By "enveloping "it renders the soul liable to mundane vicissidudes, as to the sensations of pleasure and pain, &c. By its projective power, ignorance, when it encompasses the soul in its condition of pure intellect, produces the five subtile elements."2

The whole theory of subtile elements and gross elements, organs of perception and organs of action, is here sketched out; but we pass on to what we consider the distinctive character of the Vedania, which is, that—

^{*} See art. "Shukhya," in Chembers' | * Chembers' Encyclopædie, art. "Ve-Encyclopædie

"The soul, when existing in the body, is encessed in a succession of 'sbenths.' The first, or interior 'sbeath,' consists of buddhi, associated with the organs of perception; the second, of manus, associated with the organs of action; and the third, of the vital aim, together with the organs of action. These three sheaths constitute the subtile body of the soul, which attends the soul in its transmigrations; and the collective totality of such subtile bodies is the Supreme Soul, as regarded in its relation to the world; when it is also called "the soul which is the thread," or passes like a thread through the universe, or Hiranyagarbha, or life. The fourth and exterior 'sbeath' of the soul is composed of the gross blowers, and the collective aggregate of such bodies is the gross body of the deity. 'This whole development being the result of ignorance, the soul frees itself from its error by understanding that the different stages in which this development appears do not represent real or absolute truth."

And thus, when error is banished, the soul ceases to be rebern, and becomes re-united with Brahma, whence it emanated. But such complete deliverance can only be attained by the knowledge of Vedants. Performances of sacrifices or other religious acts enjoined by the Vedas, as for instance, the practice of Yego, cannot lead to the same result. They can but effect partial or temporary liberation. Various moral duties and many of the Yogo practices are enjoined, not as in themselves sufficient, but as preparing the mind for successful meditation on Vedfinta.

These practices probably were not inculcated by the earliest promutgators of Vedánta doctrine. They are looked upon rather as a "compromise with the old orthodox faith, which requires the performance of religious note, and a later stage of it, which favours such austere practices as are especially known by the name of Yoga (q. v.)."

Our summary or sketch concludes by saying that "the doctrine of bhakti, or faith, does not belong to the older Vedinte," and that "this same observation applies to the doctrine of mdyd, or allusion, according to which the world has no reality whatever, but is merely the product of imagination; for the 210 VEDANTA.

older Vedäuta, as will have been seen, merely teaches that the world is not the truth, but does not deny its material reality."

The Vedanta represents the religion of Hindu philosophy; or, perhaps, it would be more correct to say that it represents the religion of philosophers. To suppose that men who accepted Sankhya doctrine, or who exercised their minds with Nyāya reasoning, would take no interest in the Vedanta, would be somewhat analogous to supposing that if a man studied Aristotle, he would despise Wesley's Hymns or the Psalms of David.

From age to age the Vedanta has maintained its strong held over noble Hindu intellects. Hence, in turning next to the writings of Sankara. Acharya we shall find this eminent philosopher and dialectician not less remarkable as an enthusiastic Vedantist.

Sankara Acharya, or Sankara, the spiritual teacher, was one of the most renowned theologians of India. Tradition placed him about 200 s.c., but H. H. Wilson believed him to have lived between the 8th and 9th centuries after Christ. M. Nève adopts this date in the observations with which he introduces his recent translation of Sankara Acharya's poem, entitled, "The Atma-Bodha, or Knowledge of Spirit."

It is as follows: 2

- " J. This book on Knowledge of Spirit is composed for those who have already effect their aims by positiones, have attained tranquillity, have conquered passion, and who are aspiring to final cumancipation.
- 9. "Of all mesus, Knowledge alone is able to effect emancipation: as without fire there can be no cooking, so without frame, science, there can be no final deliversuce.
- " 3. Action has no power of repelling ignorance; but by science is is dispersed, as darkness is dispersed by light.
 - " 4. The Spirit is smothered, as it were, by ignorance; but so seen

in Commitmence de l'Espeit. Version commentée du poème Védantique de Çankten Achirya."

³ Chambura" Euryo, art, " Vedkata," v. 781.

⁵ Mr. Nove's translation is in French, and bears the title "Atmabodha, ou ele-

as ignorance is destroyed, Spirit shines forth, like the Sun when released from clouds.

- * 6. After the Soul, afflicted by Ignorance, has been purified by Science, Science disappears, as the seed or berry of the Kataka after it has purified water.
- 6. Like an image is a dream, the world is troubled by love, batred, and other poisons. So long as the dream losts, the image appears to be real; but on awaking, it vanishes.
- "7. The world appears real, as an oyster-shell appears to be silver; but only so long as Briline (neutor) remains unknown, he who is above all, and indivisible.
- "8. That Being, true and intelligent, comprehends within itself every variety of being, penetrating and permeating all as a thread which strings together bends."

Verse 9 is to the effect, that, in consequence of possessing diverse attributes, the Supreme Existence appears manifold; but that when the attributes are annihilated, Unity is restored.

- 10. In consequence of those diverse attributes, a variety of names and conditions are supposed proper to the Spirit, just as a variety of tastes and colours are attributed to water.
- * 11. The body, formed by the union of five elements, produced by the effect of action, is considered to be the sent of perceptions of pleasure and pain.
- "14. The subtile body, which is not formed by the five (grees) elements, but by the union of the five breaths (of life) with unions, intelligence, and the ten organs, is the instrument of sensueus perception.
- "13. Ignorance, which has no beginning (mainly unidysi), and which cannot be defined, is the council attribute; but this differs essentially from that triplicity of attributes which is proognized as Spirit.
- " 14. In union with the five keaker, or sheaths, pure Spirit, (and this sum) has, as it were, the nature of the one or the other, just as expends reflect the blue or other colours of the objects which come near it.
- 15. By the flagellation of speculation must pure Spirit be disengaged from the shoulds within which it is suveloped, as a grain of rice is relieved from its busk.
- ** 1B. Spirit (situan), although it penetrates all things, is not everywhere sumifest; it manifests itself in buildhi, intelligence, as an image rellected in a polished surface.

- "17. Spirit must be distinguished from body, from organs of sense, from menas, from intelligence (buddhi). It must be recognised as incessantly superintending their operations, as a king (watches over his ministers).
- "18. Whilet the organs of some are in action, it appears to the Ignorant that it is Spirit which acts, as when clouds poss across the Moon, the Moon itself appears to move.
- "19. The body, the organs of sense, manas and buildhi, accomplish their respective functions, under the influence of Spirit, as men accomplish their affeirs (by the light of the sun).
- "20. It is from want of discernment that qualities or ects of the body and the organs of sense are attributed to the pure, living, intelligent Spirit, as the colour blue and other properties are attributed to the firmsment.
- "21. Action, and other faculties which belong to manus, are attributed to Spirit through ignorance, as one attributes the agitation of waves in water to the Moon whose image they reflect.
- 22. Passion, desire, pleasure, pain, dwell in buildhi, whenever buildhi really exists; when in a state of deep slumber buildhi ceases to exist, they likewise are no more.
- "20 As Light is the peculiar property of the Sun, freshness of mater, heat of fire, so, according to its nature, Spirit is essentially life, intelligence, beatitude, eternity, purity.
- " 24. The living and intelligent character of Spirit (dimen), and the activity of intelligence (buddhi) are distinct; when they are identified by ignorance, one says, " I know."
- "25. Spirit cannot change; buddhi, intelligence, has no ledke, knowledge; the soul (jivs), knowing things in excess is subject to illusion, and save, 'I see,'
- "26. If Spirit falls into the error of supposing the individual soul, jies, to be itself, as one might anapose a rope to be a suake, it becomes frightened; but so soon as it perceives 'I am not jies, but the Supreme Spirit (persistent), it is released from all fear.
- "97. Spirit makes huddhi. do., and the organs of sense manifest, as a lump illuminates a vase and other objects; but Spirit, which is Spirit, (addingn), is not illuminated by inert matters.
- "23. Spirit, whose special property is knowledge, dues not require knowledge shout itself from any other; as a lump, shining with light of its own, does not require another lamp to make it visible.

- "29. If once the spadhi, or autributes, are put aside by saying. This is not, this is not,' let the identity of the Supreme Spirit with soul be recognised by means of the sacred sentences.
- "30. All that belongs to the body (must be considered) as the product of ignorance. It is visible; it is perishable as hubbles of gir (on the surface of water); but that which has not these signs must be recognised as pure Spirit, which says of itself, 'I am Buzhma.'
- "81. Because I am distinct from body, I experience neither birth, old age, decrepitude, nor extinction; and, detached from organs of sonso, I have no longer any connection with their objects, such as sound.
- *32. Being deprived of names. I up longer feel grief, passion, hatred, fear, or other affections. I am ;—and thin is established by revelation (crass), I am without breathing, without masses, absolutely pure.
- "39. From Brahma proceed, or are born, the breath of life, (prdna), mazos, the organs of sense, the air, the wind, light, water, and the earth, which nourishes all existence.
- "34. I are without quality, without activity, eternal, without volition, without soil, without change, without form, emancipated for ever perfectly now.
- * 35. I are like the other, ponetrating all things, within med without I am without defect, the same throughout; pure, hapossible, immo-culate, immoveable.
- "30. That which is eternal, pure, free, one, happy, without duality, and truly existing—that which is briowledge, infinite, and the supreme Brahma, that I am.
- " 37. This conception, 'I om Brahma himself!' incessantly cute: tained, disperses the hullocinations born of ignorance, as medicino disperses sickness.
- *33. Seated in a desert place, exempt from possion, master of his senses, let man represent to himself this Spirit, one and infinite, without allowing his thoughts to suray elsewhere.
- "39. Cansidering the visible universe as annihilated in Spirit, let a man, pure through intelligence, constantly contemplate the One Spirit, as he might contemplate luminous other.
- 40. Knowing the highest, he rejects all else, and remains firmly united with the self-existent Being, who is perfect, intelligent, and happy.
- "41. In the Supreme Spirit there is no distinction between the perceiver, perception, and the object perceived. In his quality of the Being, which is one, intelligent, and happy, he shines by self-illumination.

"42. When meditation robs diligently squirest Spirit, the fluore which such friction produces burns up all the combustible material of ignorance.

"48, When knowledge dispenses darkness, the light of the Spirit

shines forth, dazzling as the Sun.

"44. Spirit, always accessible, in rendered apparently inaccessible by ignorance; but ignorance being dissipated, Spirit shints forth, and is again accessible, like the jewels around the nack (of a person who had forgotten them).

"45. It is an error to attribute the spirit of life (or man's individual spirit jönető), to the Supreme Spirit, just as it is an error to take a post for a man. When once the true nature of jövető has been recognised.

jävatä itself disappaars.

"46. The knowledge which comes from comprehending that Being which has self-existence, completely destroys the ignorance, which says, "I am," or "That belongs to me." in the same number as the light of the sun dissipates uncertainty concerning the regions of the sky.

" 47. The Yogin, passessing perfect discomment, contemplates all things as subsisting in himself, and thus, by the eye of knowledge, dis-

covers that all is the One Spirit.

** 48. He knows that all this movestile world is Spirit, or that beyond Spirit there is nothing; as all varieties of wase are clay, so all things he sees are Spirit.

- "40. He who, comminated from his own individual attributes (jironmakta), knows this, rejects the qualities of the attributes he previously believed himself to possess, and becomes (Brahma), in virtue of the essential nature of that Being, intelligent and happy, just as the chrysalis loses its former nature to become a bee.
- "50. After having traversed the ocean of illusion, and after having destroyed the bad genil with which it is infested, the Yoghn slake into tranquillity, his spirit filled with joy.
- "51. Renoming attachment for external and changeable happiness, and satisfied with happiness derived from spirit (stance), he shines with inward light, as a lump sheltered beneath a glass.
- "52. The Muni (or Yogin), although subject to the conditions of the body, resembles the other in not being soiled by their properties. Knowing everything, he conducts himself as though he knew nothing, and passes on, like the wind, detached from all things.
 - 50 From the assument in which the attributes (aposita) are destroyed.

the Muni enters immediately into that which proctestes everywhere (xishnou), as water in water, air in air, fire in tire.

- "54. The presession presenting which there is no other to desire, the happiness above which there is no higher happiness, the science above which there is no higher science,—may one know that this is Brahma!
- "55. The object of vision, beyond which no further vision can be desired, the existence in union with which no further birth is possible the knowledge beyond which one needs no further knowledge,—may one know it,—it is Brahma.
- "50. The Being which fills all intermediate regions, superior and inferior, living, intelligent, happy, without duality, influite, eternal, one,—may one know it,—it is Brahma!
- 57. That which is designated in the books of the Volkets as the existence which rejects all which is not Him, the Imperishable, the incresently happy, the one,—may one know it,—it is Brahma!
- 66. Admitted to a portion of the happiness of that Being which is incessantly happy. Brahma and the other gods attain a partial happiness.
- **59. All things rest upon Him, all activity depends upon Him; therefore Brahma is universally diffused, like butter in the most of milk.
- 60. That which is neither small, nor large, neither short one large neither subject to birth nor to destruction, that which is without form, without qualities, without colour, without name,—may one know it,—it is Bruhma!
- ** 61. That by the splendour of which the Sun and the stars shine, whilst itself it derives no light from their light, that by which all things are illuminated,—may one know it,—it is Braham !
- 62. Penetrating everywhere, within, without, illuminating the whole universe, Brahma shines from after, like a globe of iron rendered incandescent by flame.
- 63. Brahma has no resemblance to the world; nothing in reality exists but Brahma; if anything is produced which is exterior to him, it is but a vain show, like the mirage of the desert.
- 64. All that is seen, all that is beard, is Bruhma; and by knowing this, Bruhma is contemplated as the existing, intelligent, undivided Being.
 - 65. The epe of science contemplates the Being which is living, intel-

ligent, happy, which ponetrates throughout; but the eye of ignorance cannot contemplate this, as a person who is blind cannot persoive the shining sun.

66. The jiws or soul, collightened by sacred tradition and other means of knowledge, warmed by the five of knowledge, and freed from all soil, becomes brilliant as gold partited by five.

67. When atmen, aptrix, which is the sen of knowledge, rises in the ether of the heart, it disperses darkness, permeates all, and austains all; it shines, and all is light.

68. He, who undertakes the pilgrimage of the spirit, which is peculiar to himself, going everywhere without regard to the state of the sky, the country, or the weather; neutralising or dispecsing heat and cold, and sequiring perpetual happiness; free from soil;—such a one becomes omniscient, all-pervading and immertal.

The aphorisms of the Vedânta, the Vedânta-Sâra, the Atma-Bodha, and the Bhagavad-Gità, give evidence that in various parts of India, and in successive periods, Vedânta doctrine has been valued by Hindus as an expression of belief and delight in One Almighty Existence. The same belief and delight, and the same value for Vedânta works, we shall meet with when we study the tenets of "sects;" and even in our mineterath century we find the excellent Rammohan Roy publishing an "Abridgment of the Vedânta," hoping thereby to convince his countrymen that knowledge of Hindu scripture would show the error of idolatry, and "enable them to contemplate with true devotion the unity and consipresence of nature's God."



CHAPTER XII.

THE BUILDAYAND-GITA.

Rhaganad Ottd, or the Lord's Song.—Duty discussed.—Fighting-Spirit count be killed.—Rapose upon elernal Trath.—Two Natures of Erishna.

Tux Bhagavad-Gitā is one of the most remarkable compositions in the Sanskrit language. It has the form of an episode to the Mahâbhārata, and is introduced as such. Happily it is accessible to English readers; for, besides the translation made some fifty years since by Mr. Wilkins, Mr. Cockburn Thompson has lately published a translation, preceded by an essay on the Hindu

Systems of Philosophy, in which he states that the Hhagavad-Gitá may be regarded as an effort to supply what he calls a missing link in the progressing chain of these philosophies. The character of the Sânkhya, Yoga, and Vedânta systems is, as we have seen, this: the Sankhya explains the origin and development of the universe, and teaches that "true knowledge" emancipates. man from the bonds of transitory existence. The Yoga further shows that true knowledge includes knowledge of Iswara, or God, and that this knowledge can only be attained by contemplation and exercises. And, lastly, the Vedanta agrees with the Yoga in asserting that true knowledge is the knowledge of lawara, but lays especial stress on the doctrine, that man's coulemanates from Brahma, or universal soul, and must learn to know that from which it came, and to which it is destined to return. All other knowledge the Vedfinta considers futile, and only at a late period were ascetic practices recognised as secondary means in the acquisition of this knowledge.

On some points the several philosophic systems vary; but all insist that knowledge is the essential means for the attainment of "liberation," and more or less all are indifferent to action as a complement of knowledge. Consequently the philosophic systems might become open to the charge that "the ascetic who never stirred from his sest was superior to the active, brave soldier or merchant who defended his neighbours in war or fed them in famine." The Bhagavad-Gith guards the devotee against this erroneous idea, by pointing out the duty of action as involved in "knowledge," and the danger of pure asceticism.

The echeme of the poem is a curious illustration of Hindu disregard of "time" in works of art, for the whole discussion takes place on the lattle field, where rival forces are drawn up face to face, and chiefs are already sounding their conclus or was shells. Arjuna, as will be seen in the great epic, was a

Thempeen, horro.

Pandaya, or one of the five brothers, sons of Panda. Opposed to the Pândavas in deadly exterminating conflict are the Kauravas, or "descendants of Kuru." Arjuna is a renowned warrior whose heroic deeds are a favourite subject of Sanskrit legend. He comes to the battle-field in a huge chariot drawn by white horses, his friend Krishna acting as his charioteer. Krishna, in the Mahâbhārata, appears originally as an active, energetic warrior of a tribe inhabiting Dwaraka, in Guzerat. later portions of the poem he is endowed with supernatural attributes, but these passages are regarded as luterpolations. In the Blagavad-Gith, Krishna is the Holy One; but this is not yet known to Arjuna, to whom he appears simply as his friend. And now from the opposing force is heard the trumpet of Bhishma, "sounding like the rear of a lion"-kettle-drums, cymbals, drams, and horns respond, "until that noise grew to an uprost." Krishna, Arjuna, and all the Pfindu brothers then stood up and blew, too, their famous trumpets. This moment, when Arjuna, according to his habit, should be rushing to the fight, is the time chosen by the author of the Bhagavad-Gith for the philosophical discussions which form the subject of his work. Arjuna shrinks back from slaving kinsmen, friends, and holy teachers.

We quote from the metrical translation given of a portion of "The Lord's Song," by Mr. Griffith, in "Specimens of Old Indian Poetry:"

"Full in the centre of the embattled plain, At Arjun's bidding, Krishna drew the min, And stay'd his horses and the glorious cur, 'To gaze at leisure on the front of war.

O mark, said Krishon, 'trusting in their might, Great Kuru's children eager for the fight; Mark well the leaders in their bright array, And thousands burning or to full or slay!" "He looked; as formen stood on either side, Kinsmen and friends by dearest ties affied: There fathers, sons, and hely teachers stood— Uncles and brothers, near in love and bleed. Sed was the sight to Arjun; o'er his soul Horver and doubt and mountful pity stole."

He entreats Krishna to have compassion on him, saying :

"Trembling and fear takes hold of every limb,
Parch'd is my mouth, my sickering sight is dim;
Buck to my heart the hast'ning torrents flow,"
My hand, numerved, lets fall the trusty bow,
My brain which round; with aching sight I see
Sure, gylevous oncers of what soon must be."

His skin borns with fever, and he can foresee nothing better, he says, even if he should slay all his relations in hattle. "I seek not victory, Krishun, nor a kingdom, nor pleasures. What should we do with a kingdom? What with enjoyments or with life itself (if we slew these relatives)? Those very men-onwhose account we might desire a kingdom, enjoyments, or pleasures are assembled for battle, having given up their lives and riches. When we had killed the Kauravas, what pleasure should we have ? We should incur a crime were we to put to death these villains. Even if they whose reason is obscured by covetousness, do not perceive the crime committed by destroying their own tribe, should we not know how to recoil from such a sin-we, who do look upon the slanghter of one's tribe as a crime. Also, we have determined to commit a great crime, since, from the desire of sovereignty and pleasures, we are prepared to slay our own kin. Better were it for me if the

[&]quot;Oz, "my face is dried up." A pression refine to blood rushing bad pale." "In the Hinde, charge of complexion not being an obvious, the ex-

pression retires to the finding of the blood runking back from the surface, and leaving the face dry and bleed-less."—Thompson.

Kauravas, being armed, would slay me barraless and unresisting in the fight, $^{\mu_1}$

"Having thus spoken in the midst of the battle, Arjuna, whose heart was troubled with grief, let fall his how and arrow, and set down on the bench of the chariot,"

But Arjuna's idea of duty is judged to be mistaken; and in the second chapter Krishun says;

> "Whence both this cloud of error, dark as night, Come o'er thy soul and quench'd thy spirits light? Nay, cust it from thee, 'tis the Hero's shame, His bar to Heaven the ruin of his fame; Scourge of thy former, sporn the fear that lies On thy sad spirit, and awake! Arise!"

Arjuna replies in an agony of doubt and horror, and implores Krishna to explain to him his duty.

This introduces us to the main purpose of the author, which is to teach the nature of man, his relation to the universe, and the means by which he may obtain spiritual union with the eternal spirit of the universe. Krishna begins by telling him that those for whom he grieves "need not be grieved for." "The wise grieve not for dead or living"—"never at any period did 1, or thou, or these kings of men not exist, nor shall any of us at any time henceforward cease to exist."

"He who believes that this spirit can kill, and he who thinks that it can be killed are wrong in judgment. . . . It is not born, nor dies. . . . Unborn, changeless, eternal both as to future and past time, it is not shin when the body is killed. . . . As a man abandons worn-out clothes, and takes other new ones, so does the soul quit worn-out bodies, and enter into other new ones. Weapons cannot cleave it."

^{&#}x27; Thomson's trans., pp. 5, 6.

Specimens of Old Indian Poetry,
R. T. Griffith, p. 68.

Arjuna must not, and need not, fear therefore to kill even his kindred, if his duty as a Kalastriya require it! Death is certain to every one, but regeneration is also certain. The soul is incomprehensible. "One looks upon it as a miracle, another speaks of it as a miracle, another hears of it as a miracle; but even when he has heard of it, not one comprehends it." It is, however, certain that it would be vain to grieve for souls which are invulnerable, and wrong for a Kahatriya to waver in the lawful duty of his caste. If he did, he would incur infamy, which is worse than death.

"Therefore arise, O son of Kunti 1 Make up thy mind for the fight. Looking on pleasure or pain, gain or less, victory or defeat, as the same, gird thyself for the battle."

Krishen then proceeds to show that devotional action, or meditation and mortification, are the means by which man must strive to emancipate his soul from all the perplexities of material life. "In this" (system of Yoga, devotion.) "there is only one single object of a stoady, constant nature. Those who do not persevere have objects with many ramifications, and without ead." Arium is arged to be free from "the three qualities," and to repose on eternal truth; free from worldly anxieties. He begs Krishna to describe a man who has attained such spiritual knowledge. Krishua replies, that when a man has put away all desires, he is said to be "confirmed in spiritual knowledge. When his heart is not troubled in adversities, and all enjoyment in pleasures is fled-when he is free from passion, fear, and anger, constant in meditation, he is called a 'Muni' he draws in his senses from the objects of sense, even as a tortaine deaws together its limbs, and remains in devotion when at rest, intent on Krishan (or the Supreme Being). He who does not practise devotion has neither intelligence nor reflection . . . , he who does not practise reflection has no calm.

Thomson's terms, pp. 63, 15.

When a man's heart is disposed in accordance with his roaming senses, it snatches away his spiritual knowledge as the wind does a ship on the waves; , but if the man's senses are withheld from objects of sense, he is awake in that which is night to others. That man who, easting off all desires, acts without interest, free from egotism and selfishness, attains to tranquillity. This is the condition of the Supreme Being, O son of Pritha! Having obtained this, he is not troubled; and, remaining at the time of death, he passes calmly on to extinction (nirvina) in the Supreme Spirit." 1

Arjuna inquires, in Chapter 1II., why Krishna urges him to action, when mental devotion, he says, is superior to action. Krishna replies, that only through action one a man obtain freedom from action. Never for a single moment can one exist without action. Arjuna must be free from selfish interest, and practise action, which has devotion for its object. When man was created, sacrifice was also created, to be to him a cow of plenty. "He who cats the food given, without first offering some to the gods who gave it, is a thief. He who performs his duty without interest, obtains the highest (region). By netion, ² Janaka and others arrived at perfection.²² Krishna's next argument is, that Arjuna must perform actions for the sake of the example he will set to others. "Whatever the most excellent practise, other men practise likewise." He gives himself as an instance, and says that if he did not continue indefatigable in activity, mankind, who follow his steps in everything, would perish. "Do then fight," he continues, "reposing all thy actions on me, by means of meditation on the Adhystman, free from hopes and from selfishness, and having put away this morbidness." A man must not full under the dominion of love or

Adhydrinen messe " Bool show gilly: souls." It is further explained in chapter VIII p. 245 of this work.

[!] Thomson, p. 20.
! Janeks is here mentioued, because he was a regal rish, but also, nevertha-low, to attain perfection by the apright and wise performance of duty.

hate; he must perform "his own duty, even if it be devoid of excellence." This is difficult to man, because he has to contend with the quality of hadness or passion (rajus) which surrounds the universe, "as fire is surrounded by smoke, and a mirror by rust." Rajas (or badness) bewilders the soul; Ārjuna, best of Bharates, you must therefore "cast off this sinful incubus."

Chapter IV. commences by Krishnu's announcing that he had "delivered this imperishable doctrine of Yoga to Vivaswat, Wivaswat declared it to Manu, Manu told it to Ikslwiku." Thus it had been handed down; but now, for a considerable time, it had been lost. Arjuna, not being aware that Krishna was the same being as Vishnu, asks how this could be, since Krishna's birth was posterior to that of Vivaswat. Krishna replies, that both he and Arjuna have passed through many transmigrations, which to him, Krishna, are known, but to Arjuna are unknown. "Even though I am unborn, of changeless essence, and the lord also of all which exists, yet in presiding over nature (prakriti), which is mine, I am born by my own mystic power (māyā). For whenever there is a relaxation of duty, and an increase of impicty, I reproduce myself for the protection of the good and the destruction of evil-doers."

Caste was instituted by Krishna, therefore Arjana must perform the action which attaches to his caste. But the action of a man who is free from self-interest, and acts for "the sake of sacrifice, is (as it were) dissolved away." For such a man, "the Supreme Spirit is the offering. The Supreme Spirit is the sacrificial butter. The Supreme Spirit is in the (sacrificial) fire. By the Supreme Spirit is the offering (really) made. Therefore the Supreme Spirit is attained only by one who meditates on the Supreme Spirit in (performing) his actions." Spiritual knowledge is the great purifier. A man who has attained this, soon attains to supreme tranquility. "The man of skeubtful mind enjoys neither this world nor the other,

Thomson's trees, p. 33.

nor final bestitude," and therefore Krishne urges Arjana to sever from his heart this doubt which springs from ignorance, to turn to devotion, and to arise.

Chapter V. commences with the following remark from Arjuma: "Thou preisest, Krishnal the remunciation of works, and on the other hand devotion (through them). Declare to me with precision that one only which is the better of these two. Krishna replies, that both the one and the other are means of final emancipation. But that of these two, devotion through works is the higher. Boys, but not wise men, speak of the Sankhya and the Yoga doctrine as different. That place which is gained by the followers of the Sankhya is also gained by those of the Yoga system. But renunciation of actions is difficult without the aid of Yoga, whereas (in the words of Wilkins' translation):

"The man who, performing the duties of life, and quitting all interest in them, placeth them upon Brahma (or the Supreme Spirit) floats like a lotus on the lake, unruffled by the tide."

The remainder of this chapter enlarges on the blessedness of renouncing interest in "actions," and the necessity of comporing ignorance. Knowledge is surrounded by ignorance; but when ignorance is destroyed, knowledge lights up the soul like the sun. "Enjoyments which arise from external contacts are also wombs of pain, since they have a beginning and an end." But . . . "Rishis, who have solved all doubt, who are self-governed, . . . obtain extinction in the Supreme Spirit." The ascetic, "knowing that I, the great level of all worlds, am the enjoyer of his sacrifices and mortifications, and am well-disposed to all creatures, obtains tranquillity."

Chapter VI, continues in the same strain. The soul of the denotee must be fixed on the supreme soul, and become indifferent to all outward conditions. As a means towards the attainment of such blessedness, the devotee must choose a secluded spot, with a sheet or skin for covering, and sacred Kusa grass for his carpet. He must sit immoveable, "regarding only the tip of his nose." He must cat, but he must not cat too much; and he must sleep, but he must not sleep too much. He who area on these points will not attain devotion, but he who attains freedom from desires becomes "as a candle placed in shelter," which "does not flicker." Arjuma fears that steady continuance in such equanimity must be impossible. "For," he says, " she heart is fickle, full of agitation, head-strong, and obstinate," and as difficult to restrain as the wind. Krishna admits that it is difficult, but not impossible to him "who uses efforts by (proper) means."

In Chapter VII, Mr. Thompson observes that we "commence a new division of Krishna's doctrine. The subject is the nature and attributes of the Supreme Spirit, and his relation to the universe and to mankind.

"Of my two Natures thou hast heard the Less;
But now again prepare thy listening ear,
My higher Nature nobler still to hear.
Life of all Life. Prop of this earthly frame,
Whither all excatores go, from wherea they cause,
I am the Best; from Me all beings spring,
And rest on me ilke pearls upon their string;

Thomson's Bhagarad-gith, p. 41.
 E. T. Griffith, Specimens of Old Indian Postry, p. 65.

I am the meisters in the moving stream,
In Sen and Moon the bright essential Beam.
The mystic word in Scripture's hely page,
Sound in the Air – Earth's fragrant Scent on I –
Life of all Living —Good men's Piety —
Seed of all Being —Brightness in the Flame;
In the Wise, Wisdom; in the Furnous, Fanou."

The three qualities (yawa) also proceed from Krishna; but the influence of these qualities eauses delusion (mdyd), hard to be overcome. "Those who have recourse to me only can surmount that illusion." "Evil-doers, fools, and low men.... do not have recourse to me. Four kinds of upright men worship me... the afflicted, he who is desirous of knowledge, he who is desirous of some presention; and he who is possessed of spiritual knowledge.... Of these, the best is the one who is possessed of spiritual knowledge.... "A great-minded man who (is convinced) that "Vasudeva" is everything," is difficult to find." Those who, "deprived of spiritual knowledge," adopt rites those:

"Whose Fires have duty glowed, whose lips have quaff'd. The hely Some's purifying drienglet,
Pray unto Mo, nor are their propers in vain,
For due reward and heavenly blies they gain;
They has to Indra's hely sphere, and share
The joy of Gods, and all the glories there;
But time at length exhausts their store of worth.
And brings them down, unparadised, to earth."

This idea is afterwards given in other words, as, "the reward of little-minded men is finite. They who sacrifies to the gods, go to the gods. They who worship me, come to me." The chapter concludes by saying that

" They who turn to me, and strive after liberation from regeneration

A came for Krishna when riouxed as Vishna and the Supreme Being.

and death, know that whole supreme spirit and the Adhylatman—and know me (Krishua says) to be the Adhiblicate, the Adhiblicate, and the Adhibajan, and in the hour of death know me indeed.

In Chapter VIII, these terms are explained. Availing ourselves of Mr. Thomson's notes, we understand that Adhyātman
is composed of adhi, above, or presiding over, and diman, soul—
the supreme spirit in its relation to soul—"the spirit from
which it has emanated, but with which it is still intimately connected, in the relation of an inferior part to a superior whole."
Adhibhūta is adhi, presiding over, and bhūta, "that which
exists;" the supreme being in his relation to the universe, prakriti, which is the essence of matter divisible in its development
into twenty-three categories. Third, Adhidaiva, "presiding over
deva or devatā, a deity; and here a general term for all superhuman beings." And in addition to these spiritual aspects.
Krishna must also be known as Adhiyajua, "presiding over
sacrifice," which means the Supreme Spirit "in his relation to
religion.":

Knowledge of Krishna, as the highest object of worship, is further taught in Chapter IX. Krishna says: "This is a kingly science and a kingly mystery. . . . All this universe has been created by me, embodied as the undeveloped principle. All things exist in me. I do not dwell within them, and yet things do not exist in me. This is my lordly mystery. My spirit, which causes things to exist, sustains existing things, but does not dwell in them. Understand, that even as the mighty sir, which wanders everywhere, always dwells within the other, so all existing things exist within me. At the conclusion of a Kalpa, all existing things re-enter nature, which is cognate with me. But I cause them to come forth again at the beginning of a Kalpa. By this means, O son of Kunti! does the world revolve. The deluded despise me, when invested with a human

Thomson, B. G. pp. 56, 87.

form, not understanding my high existence. . . . But the high-minded, inclining to the nature of the gods, worship me with their hearts turned to no other object, knowing me to be the imperishable principle of all things. , . . . I am the immolation. I am the whole sacrificial rite. I am the libation offered to ancestors. I am the drug. I am the incantation. I am the sacrificial butter. I am the fire. I am the father, the mother, the sustainer, the grandfather of this miverse,-the mystic doctrine, the purification, the syllable Om! —the Rick-, the Saman-, and also the Yajur-Vesta. 1 heat (the world). I withheld and your out the rain. I am ambrosia and death, the existing and the non-existing. Even those also who devotedly worship other gods with the gift of faith, worship me, too, O son of Kunti! but not properly." (And, consequently, leaving worshipped but a portion of Krishus, their reward is limited, and they are born again on earth). . . . "Those who devote themselves to the gods, go to the gods; those who devote themselves to the Pitris, go to the Pitria. . . . Only my worshippers come to me. If any me offer me a leaf, a flower, fruit or water, with devotional intention, I eat it " (or accept it). . . . "Whatsoever thou does, that do as an offering to me. Thus thou shalt be freed from the bonds of action, and if thou be devoted to devotion and renunciation, when discharged (from the body), thou wilt come to me. I am the same to all beings. I have neither for nor friend. But those who worship me with devotion dwell in me, and I also in them. Even those who are born in sineven women, Valsyns and Sildras-take the highest path if they come to me.22

Chapter X. repeats, to a considerable extent, the contents of chapter nine. Kvishna says of himself, "I am the origin of all. From me all proceeds. Believing me to be thus, the wise worship me To them who are constantly devoted, I give that mental devotion, by means of which they eventually

come to me. For them only do I destroy the darkness which springs from ignorance by the brilliant lamp of spiritual knowledge." Arjum confesses that Krishna is the "Supreme, Universal Spirit, the Supreme dwelling, the most excellent purification, the Eternal Person prior to the gods, unborn, omnipresent." . . . But He entreats Krishna to declare his divine virtues more completely. He desires to know in what particular forms he would be contemplated.

Krishna replies, that he cannot tell his virtues with completeness, for there is no end of his entensiveness; but he again asserts his supremacy in all things, and enters into details, as: "Of Vedas, I am the Sama-veda. . . . Among words, the monosyllable "Om!" Among forms of worship, the silent worship. Among mountain ranges, Himslaya. The sacred fig-tree among all trees; " . . . " Towards the conclusion he says, "I am also eternal time. I am the preserver who watches in all directions. And I am Death, who seizes all, and the Birth of those who are to be. . . . I am the game of dice among things which deceive. . . . But what, indeed, hast thou to do, Arjuna, with so much knowledge as all this? (One sentence comprehends it all, viz.): I have established, and continue to establish, all this universe by one portion of myself."

Chapter XI.—Arjuna is now convinced of the "inexhaustible greatness." of Krishna, but is anxious to behold his sovereign form as he has declared it. "If," he says, "thou thinkest that that form is possible for me to look on, do thou, lord of devotion, show thine inexhaustible self to me!"

Krishua then gives the well-known description of himself as the infinite, universal Deity,

Having thus spoken, Hari (a mane of Krishne) showed to the son of Priths his socoreign form, gifted with many mouths and eyes, with many wanderful appearances, with many divine ornaments, bolding

Thomsson, p. 74.

Assintha or Pipel, rôde p. 236.

mmy celestial weapons, wearing celestial wreaths and robes, ancieted with celestial performes, the all miniculous infinite deity, with his face turned in all directions. If the light of a thousand sums were to break forth in the sky at the same time, it would be similar to the brilliance of that mighty one. There did the son of Panda then behold the whole universe, so multifariously distributed, collected in one in the person of the god of gods therespon, with his hair standing on end, bowing his head, he spoke as follows: 1

"I behold all the gods in the boly, O god! and grouds of different. beings; the lord Brahms on a throne of a letus-cop, and all the Rishia (or holy poets), and colestial serpents. I see thee with many arms, stomachs, months, and eyes, everywhere of infining form. I see neither and nor middle, nor yet beginning of thee, O Lord of All! of the form of All! crowned with a diadem, bearing a club, a discus. I see thee a mass of light, beaming everywhere, hard to look upon, bright as a kindled fire or the ame, on all sides immeasurable. I believe thee to be the indivisible, the highest object of knowledge, the supreme receptade of this universe, the imperishable preserver of eternal law, the everlasting person. I see thee without beginning, middle, or end, of infinite strength, with the sun and moon as eyes, mouths like a kindled fire, heating all the universe with thy splendour. Having seen thy mighty forms, with mony mouths and eyes, and with many arms, thighs, and feet, many stomachs, and projecting teeth, the worlds, and I too, are astounded."2

Arjuna becomes troubled in his immost scal, and feels no joy in "beholding months with projecting teeth, like the fire of death." And into these mouths of Krishna, or Vishnu, all the sons of Dhritarashtra are bastoning—some are seen sticking amongst his teeth, and some are seen with their heads ground down. He says to Krishna:

Thomson, p. 75. * Abid, p. 75 ff. * Abid, p. 77.

Arjuna, overwhelmed with fear, calls Krishna "infinite king of gods! habitation of the universe—the one indivisible—the existing and not existing;" . . . and unable adequately to express the fulness of his reverence, exclaims, "Hail! hail to thee! hail to thee a thousand times! and again, yet again, buil! Hail to thee from before! Hail to thee from behind! Hail to thee from all sides! Thou All! Of infinite power and immense might, then comprehendest all; therefore thou art All." And then, alarmed at having treated this Almighty Existence as a friend, he implores pardon for whatever he has said "from negligence or affection, as: 'O Krishna! O son of Yadu! O friend!" and everything in which I may have treated thee in a joking manner, in recreation, repose, sitting, or at meals, whether in private or in presence of these, Eternal One."

Arjuna further confesses that Krishna is the "father of the animate and inanimate world," and entreats that he will bear with him "as a father with a son, as a friend with a friend, as a lover with his beloved one." He says that what he has seen has delighted him, but that his "heart is shaken with awe," and he cotreats Krishna to show his other form. "With thy tiara, thy staff, and thy discus in thy hand, thus only do I desire to see theo. Invest thyself with that four-armed form, thou of a thousand orms, of every form!"

Krishna, or Vāsudeva, then consoled Arjuna by resuming "a pleasant shape."

In Chapter XII. Arjuna enquires whether those who worship Krishna in his manifested form, or those who worship the indivisible and unmanifested are "the most skilled in devotion." Krishna replies, that those who worship the indivisible, indemonstrable, unmanifested, omnipresent, are esteemed the most devoted; but he allows that the labour of directing thought to an object which has no manifest form is great, and is with difficulty attained by mortals, and he therefore recommends? wor-

See note by Mr. Thomson, p. 62.

ship "under the vyakta, or manifested form." And this, Mr. Thomson considers, "would be almost the same as that of worshipping him in his separate manifestations as some one of the deities."

Krishna says: "If thou art not able to compose thy thoughts immoveable on me, strive then to reach me by assiduous devotion. If then art not capable even of assiduity, be intent on the performance of actions for me. . . . Knowledge is better than assiduity, contemplation is preferred to knowledge, the abandonment of self-interest in action to contemplation, final emancipation results from such abandonment."

We come now to the 13th Chapter, which Mr. Thomson regards as commencing a third division of the poem, as the first six chapters of the Bhagavad-Gita treat, he says, of the practical dogmata of the Yoga system; the following six of its theology; while the concluding six, on which we are now entering, "bring forward the speculative" portion.

Chapter XIII, commendes thus:

The Holy One spoke:

"This body, O son of Kuntil is called Kshetra. Those who know the truth of things call that which knows this (Kshetra), Kshetrajaa. And know also that I am the Kshetrajaa in all Kshetras. What that Kshetra is, . . . and what that Kshetra is, learn from me." Krishna then tells him that Vedic hymns and Brahma-sutras have treated on this subject.

"Ksherra is, literally, 'body,' not merely the personal body, but the body considered as an aggregate of all the components (twenty-three in number), all the attributes, and all the life of matter in its development."

Every organic aggregate of matter which contains a soul, and even inorganic matter, as stones, &c., are comprehended under this head. "Kaketrajan is the individual soul which exists in such Kaketras;" the literal meaning of the word being "that

¹ Тьэньэн, р. 93,
⁸ See above, р. 203.
⁸ Тьотвов, р. 85.

which understands the Kshetra." To assist us in understanding this doctrine, Mr. Thomson bids us remember that "Hinduphilosophers believed the soul to be placed within the body, in order to work out its emancipation from material and individual existence." "That emancipation," he continues, "can only be worked out by a complete and just comprehension of the nature of matter, and its true relations with individual soul and the supreme spirit. Hence it is called the 'comprehender of matter."

Ksheira, Krishum says, comprehends "the great elements, the ego-ism, the intellect, the principle of life, the eleven organs, the five organs of sense. "1

Kahetrojna, he states to be spiritual knowledge, which is "modesty, sincerity, reverence towards preceptors, purity, self-government, indifference towards objects of sense, unselfialtness, contemplation of birth, deeth, old age, sickness, pain, and error, indifference towards one's children, wife, and household, constant equanimity in pleasant and unpleasant circumstances, attentive worship by exclusive devotion on me, frequenting of solitary spots, a distaste for the society of men.

But this, which is called spiritual knowledge, is merely a means towards an end; "the object of spiritual knowledge" is "the Supreme Being, without beginning, neither the existent nor non-existent. It possesses bands and feet in all directions; eyes, heads and faces in all directions; having ears in all directions, he exists in the world, comprehending all things; respleadent with the faculties of all the senses, yet discontented with all the senses; disinterested, but yet sustaining all things; free from (the influence of the three) qualities, yet possessing every quality, existing both apart from and yet within existing things, both animate and inanimate." "Spirit, when invested with

Theasen, pp. 87, 88.

matter, experiences the influence of the qualities which spring from nature. Its connection with those qualities is the cause of its regeneration in a good or evil womb."

"The Supreme Spirit within this body is called the spectator and admonisher, and also the highest soul He who perceives that the highest lord exists alike, imperishable in all perishable things , , , , , attains the highest path. , , , , When he recognises the individual existence of overything to be comprehended in one, and to be only an emanation from it, he then attains to the Supreme Being. This supreme, eternal soul, even when existing within the body, neither acts nor is affected by action, on account of its eternity and freedom from the qualities: As the other, though it penetrates everywhere, is not polluted on account of its rarity, so the soul, though present in every (kind of) body is not polluted (by action). As one sunillumines the whole of this world, so does (one) spirit illumine the whole of matter. . . . Those who thus perceive by the eye of knowledge the difference between Kaheira and Kshetrejan, and the emancipation of beings from nature, go to the Supreme.12.1

In Chapter XIV., Krishna further teaches what is "great spiritual knowledge." The material essence of the universe, he explains, is called Brahma, but the active and spiritual agent in creation is himself, whether by the name of Krishna, Vishnu, Visadeva, or Bhagavat, &c. Every soul of man is imbued with the three qualities "sprung from nature," viz., goodness, badness, and indifference. Goodness is lucid, free from desire; badness arises from appetite, and implicates the soul by action; indifference arises from ignorance, and is the delusion of mortals."

These three qualities, Krishna further explains, must be acknowledged; but, at the same time, man's soul must "comprehend that which is superior to the qualities;" and, "having

¹ Thomson, p. 91.

overcome the three qualities which co-originate with the body, the soul, released from regeneration, mortality, age, and poin, ents of ambrosia." Arjuna asks by what sign a person who has overcome the qualities is distinguished, and is told that such an one, "sitting, as if unconcerned, is not agitated by the qualities, and does not waver, is the same in pain and pleasure, self-contained, equally-minded towards those whom he likes and those whom he dislikes, equally-minded in blame or praise of binnedf, such an one is said to overcome the qualities. And he who worships me with religious and exclusive devotion, when he has overcome the qualities, is fitted for the existence of the Supreme Spirit. For I, indeed, am the representative of the Supreme Spirit, and of the imperishable ambrosia, and of the eternal law, and of intense happiness."

Chapter XV, compares the eternal revolving current of life to the Pipal, the Aswattha, "the eternal sucred fig-tree, which grows with its roots above and its branches downwards." . . . "When one has bewn down this sacred tree, with its widespreading roots, with the steady axe of indifference (to the world), then may that place be sought, to which those who go return no more. Neither sun nor moon illumine that spot, . . . which is my supreme dwelling. Know that that brilliance which enters the sun, and illumines the whole earth, and which is in the moon and in fire, is of me, And I enter the ground, and support all living things by my vigour, I nourish all herbs. I enter the heart of each one, and from me come memory, knowledge, and reason. Two spirits exist in this world—the divisible and the indivisible. The divisible is every living being. The indivisible is that which pervades all. But there is another—the highest

The peet seems to feet that to destroy interest in life in as difficult as to destroy the roots of the secret fig-stee, which grow as freely upward as down-

ward; and, he might have added, which spring farth as irregressibly from brick-work as from earth.

spirit the Supreme Soul, which, as the imperishable master, penetrates and sustains the triple world. Since I surpass the divisible, and am higher also than the indivisible, I am, therefore, colebrated in the world and in the Vedas as the highest person (Purusha)."

Krishna finishes this discourse by saying that a man who knows this science will be wise, and do his duty.

In Chapter XVI. Krishna connecrates the virtues of him who is born to the lot of the Devas. These are "fearlessness, purification of his nature, continuance in devotion through spiritual knowledge, almagiving, temperance and study; mortification, rectitude, harmlessness, truth, freedom from anger, indifference to the world, mental tranquillity, straightforwardness, benevolence towards all beings, modesty, gentleness, bashfulness, stability, energy, patience, resolution, purity, freedom from vindictiveness. and from conceit." Whilst the vices of a man born to the lot of the Asuras are "deceit, pride, and conceit, anger, abusiveness and ignorance." He concludes thus: "He who, neglecting the law of Holy Writ, lives after his own desires, attains neither perfection per happiness, nor the highest walk. Let Holy Writ be therefore thy authority, in the determination of what should be done and what not. Knowing that works are proclaimed in the precents of Holy Writ, thou shouldest perform actions."

Chapter XVII. teaches that the "faith of mortals may be good or bad." Mortal man, who is gifted with faith, attains the same nature "as that on whom he reposes his faith. The good worship the gods, the bad the Yakahas and Rākshasas." "Those who practise severe self-mortification, not in accordance with Holy Writ, being full of hypocrisy and egotism, and gifted with desires, passions, and headstrong will, torturing the collection of elementary parts which compose the body, without sense, and torturing me also, who exist in the inmost recesses of the body, are of an infernal tendency." It is the same with sacrifice. Sacrifice, "performed in accordance with

divine law by those who do not look selfishly for its recompence, and who dispose their hearts to (the conviction) that it is right to sacrifice," is good. "But know that that sacrifice which is offered by those who regard its recompence, and also for the sake of decriving (by a fulse show of piety") is bad.

The chapter concludes with observations on Om, Tat, and Sat, the threefold designation of the Supreme Being. All sacrifices are commenced by pronouncing the word Om. Those who perform sacrifice, &c., in desiring final emancipation, without consideration of the reward of their actions, have the conviction that the Deity is tat. The word sat is used in (reference to the) performance of a landable action. A quiescent state of sacrifice, mortification, and almogiving is called sat; also action on account of these (rites) is sat. But," whatever sacrifice, almogiving, or mortification is performed, and whatever action is done, without faith, is called asat. Nor is that (of any use) to us after death or in this life."

Chapter XVIII. concludes the poem, and gathers up the teaching of the whole with further explanations. In speaking of three kinds of pleasure, Krishna says: "That which is first like poison, but in the end like ambrosin, is good pleasure, sprung from the screnity of one's mind. Whatever is at first like ambrosis, . . . but in the end like poison, is bad pleasure. And that, which both at first and in its consequences, is a cause of bewilderment to the soul, arising from sleep, sloth, or carelessness, is called indifferent pleasure. There is no nature on earth, or again among the gods in heaven, which is free from these three qualities." This being the case, a man is born on earth a Bráhmana, Kshatriya, Vaisya, or Súdra, according to the qualities which predominate in his disposition. The characteristics of a Bráhmana are, tranquillity, mortification, purity,

Thomson, p. 112.

spiritual knowledge. A Kahatriya has valour, glory, strength, firmness, ability in warfare, liberality, and a lordly character. A Vaisya is distinguished for agriculture, commerce, &c.; and for a Súdra, servitude is the peculiar office. It is then explained that a man "attains perfection" by being antisfied with his "own office," and worshipping "Him from whom all things have their origin, and by whom all this universe is created."

The necessity of performing the duties specially appointed is strongly enforced. "Better to perform one's own duty, though it be devoid of excellence, than (to perform) mother's duty well. He who fulfils the office obligated by his own nature does not incur sin. One should not reject the duty to which one is born, even if it be associated with error, for all (human) undertakings are involved in error, as five is by smoke."

In conclusion, Krishna says again; "Pince thy affections on me, worship me, sacrifice to me, and reverence me. Thus thou wilt come to me. I declare the truth to thee. Then must not reveal this (doctrine) to one who does not practise mortification, nor to one who does not worship at any time, nor to one who does not care to hear it, nor to one who reviles me. Hast thou heard all this, O son of Prittis ! with thoughts fixed on this only? Is the delusion of ignorance dispersed for thee, O despiser of wealth?"

Arjuna replies: "My delusion is destroyed; and by thy favour, Divine One! I have recovered my senses; I remain free from doubt, and will do thy bidding."

The following extract will show the impression which the Bhagarad-Gith made on one of the deepest thinkers of our generation.¹ The author had been speaking of God's communications," through conscience, to the mind of man, and then continues: "There is another contact of God with man's mental being, presenting facts, auticipations, propositions, even words

¹ Тритеор, pp. 112—118.

to the mind. Thus was Job taught, not of the chosen seed, nor passessed of a code of revelation in words. God met his soul's need, when the struggles of his conscience and his whole spiritual being had laid bare to its depth his mind, with all its vast riches and its deep poverty: God met him directly, and left his history also for our instruction. What occurred in his instance, peculiar probably in degree, was surely not in kind, unexampled. The ancient Indian who wrote" (in Wilkins' translation) " "that God is the gift of charity, God is the offering, God is the fire of the altar, by God the sacrifice is performed, and God is to be obtained by him who makes God alone the object of his work, was one who had experienced somewhat of what Job had experienced or learned from one who had.20 h

That the author of the Bhagavad-Gita was not wholly ignorant of the working of Ged's spirit on the soul of man, as related in the Book of Job, is shown by the egged of his poem. So soon as Arjana understands that Krishan is the supreme universal spirit, he desires, if possible, to behold him in his sovereign form. Krishna complies, as related in chapter XI. The tremendous apparition shakes the heart of Arjuna with awe. Krishna mercifully resemes his usual shape, and gives further instruction in divine mysteries and human deities. Arjuna surrenders. He does not say with Job, "I have beard of thee by the hearing of the ear: but now mine eye seeth thee, wherefore I althor myself, and repent in dust and ashes." But he says, "My delusion is destroyed; I remain free from doubt; I will do thy bidding."

Alexander J. Scott, M.A., Professor of

Logic in Owen's College, Manchester. See vol. Discourses, published by Mucmillen, 1966, p. 50.

¹ Blugarad-gith, translated by O. 1 Wilkles, ch. xi, p. 64.
Discourse on Revolution, by the late



Hindu reading the Purines at a Shrine of the secred Telesi Plant,





Krishus trampling on a stake. - Visure Posava.

CHAPTER XIII.

THE PUBANAS.

Parama about winth newlary, s.v.—Aurient legends maderwised and enaggerated.
—Saucitty of places.—Epocial gods.—Backti freith.—Interesting remarks by Bursonf.

In opening the Purkuas, we feel that we have entered upon a new era of Hindu spiritual life. The Vedas and the Darsanas are not refuted or discarded, but they are stored away. They are treated as venerable title-deeds, to be consulted by the learned few, whilst the daily needs of the nation are supplied by Puranas.

But although Purinas come before us as modernized representations of ancient doctrine, the literal meaning of the word purina is "old." Purinas profess to teach that which is old; but in fact, they give one the impression that the Hindu power

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of thought had become old and had lest its former vigour. One feels tempted to say with the past—

" Tie the old age of day methinus, or haply "Tie the infancy of night." 1

But it is old age without added wisdom, and night without stars. We feel conscious of a break in the hitherto continuous stream of Hindu spiritual thought. This break may, we believe, be attributed to the disturbance caused in India by Buddhism. But the peculiarities of that important movement, and the influence it exerted for about a thousand years, must for the present be passed aside. The Purfines, although affecting antiquity, are not supposed to be older than the ninth century, a.m., and many of them are probably not so old.² They all refer to older sources, and have the appearance of being all constructed according to some ancient model, now lost.

The names of the Purkuss are as follows:—the Brahma, Padma, Brahmanda, Agni, Vishno, Guruda, Brahmavaivarita, Siva, Linga, Náradiya, Skanda, Márkandeya, Bhavishya, Matsya, Váráha, Kûrma, Vámana, and Bhágavata.

They are, in reference to religion, sectarian works, expressing the beliefs and aspirations of the worshippers of Vishnu, Siva, &c.

Philosophically, they blend Sankhya doctrine with that of the Vedanta.

Practically, they were intended as a code of ritual, and, to a certain extent, as a summary of low.

They are written in verse with a view to public recitation at great festivals, "as vehicles for conveying such instruction as the people might be presumed to require." They all begin alike with a cosmogony which merges into genealogies of the gods, and this is followed by a history of the sacred place to which the

Alford's Forms.
 H. H. Wilson's works, vol. ñ. p. 67. Knight's Encyclopædia, svt. "Sans-

krit," by Dr. Bort. Burnouf's Intro. to Bhigarata Purina.

Purious is specially dedicated. Thus, in the Brahma-Purious we find chapters describing the sanctity of Utkala or Orissa, and legends of the god Siva retiring to these woods after his celebrated encounters with the legendary Daksha,—a fact memorialised by a venerable furra, or mango tree, from which the wood derived its name, ekûmra-kûnama, generally called Siya's word. Adjoining the wood is a pool or tank, sacred to Vishna, who is said himself to have given leave for the crection of a temple to Siva; and the great ruined city of Bhuvaneswara (or Bobaneswara) is supposed to have arisen in consequence. Mr. Fergusson, however, strongly suspects that originally these buildings bore the chakra and other insignia of Vishau; and if this be the case, the Brahma-Purina was not written until the worship of Viahnuhad given way to that of Siva. These remarkable temples were erected by Yayıtti Kesari, and his successor, Lalita Indra, between the years a.n. 478 and 657.4

A second sacred place in Orissa (or Utkala) is the Black Pagoda. Stories about this temple, at which the sun was worshipped, are related, and also wonderful legends, intended to account for the downfall of its great steeple-like Vimiun. simple facts appear to be, that the temple was built by Raja. Langora Narsinh Deo, A.D. 1241; that the great mass of the Vimâna was too heavy for its marshy foundation; and that its priests abundance its rains, and its marshes, and its sun-worship, and transferred themselves and their worship to the more healthy temple which had been raised to Viehnu as Jagannath, at Puri, a. p. 1198.

Of the Padma-Purana, Professor Wilson says, that it is very long and not very ancient, some portions not older than the fifteenth century. As is usual in Puranas, the first subject discussed is, "how the universe is framed;" and as is also usual

Oriess is the nerrow slip of country | very, and to the north by the Bay of bounded to the south by the river Gods. Fergusson, Himiu Architecture.

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in the Purimas, the process described is that of the Sankhya philosophy,—"from the eternal Pradicina proceed successively Mahat, Ahaukāra, the senses, the radimental elements, and the gross elements; to which is superadded the egg of creation, as in Manu."

Brahma, or the neuter form of Brahma, takes the form of Purusha, and gives to nature the germ of activity. It is peculiar to this Purana to make the neuter, Brahma, the same as the masculine, Brahma, which is, in fact, making the instrument of creation the same as the first cause. To use the words of Professor Wilson: "The primeval, excellent, beneficent, and supreme Brahma, in the form of Brahma and the rest, is the creation and the creator, preserves and is preserved, devours and is devoured; the first immaterial cause being, as is common in the pantheism of the Puranas, also the material cause and substance of the universe."

Many legends are then related to account for the boliness of certain places, such as Pushkara, or Pokhar Lake, near Ajmir. This spot still retains its sanctity, and is celebrated by the late Colonel Tod "as the most sacred lake in India." Some of the legends given are peculiar to the Padma Purana, others belong to the general body of Hindu tradition, but are here forced into connection with the sanctity of Pushkara. After these stories, some of which are very puerile, an explanation is given of Vratas, or acts of devotion and self-denial required on special occasions. The duty of giving alms to those who beg is illustrated by the

rounded by a great variety of architecture. "Every Hindufamily," the cotonid says, "had its niche here, for the purposes of devetional persuits, when they could abstract themselves from mandanc affairs. The most conspicutions are those conced by Raja Maun, of Jeipore; Ahlya Blya, the Hollar Queen; Jawar Mull, of Bhurtpere; and Bhye Sing, of Marwar."—Tod's Annals of Bajasthan, vol. i. pp. 778—8,

H. H. Wilson's works, vol. iii. p. 24. Colonel Tod gives a lursly view of the Lake of Pushkar, as shatched by his friend and cousin, Captain Wangh. Ho describes it as executed by an old rajah of Mundons. After crossing the Saruswall he found the sould drifted from the plains by the coursents of six, forming a complain bar to the motile of the valley. The summits of the mountains to the left were aparalling with a deep rose-coloured quarts." The lake is sur-

punishment of Sweta, a king who was condemned to gnaw his own hones after death, as a penance for neglecting to distribute food in charity whilst he lived.

Further on we find an account of the creation in the Padma Kalpa (or Padma age of the world). Nardyana (identified with Vishau) was subject to periodical states of sleep. Mürkandeya Muni then, by desire of the deity, entered the celestial body of Nardyana, and therein beheld an epitome of all that exists. This story occurs in several Puranas, and is told at length in that called the Mürkandeya-Purana. Brahma then become manifest from a golden lotus, and created the world and its divisions out of the several parts of the lotus, from which circumstance this period of creation is called the Padma Kalpa.

The Bhumi-Khanda, which is the second division of the Padma-Purana, opens with a question put by the Rishis to the Bard, or Sûta, as to how it happened that Prahlada, a Daitya, and natural enemy of the gods, could have been inspired with that devotion for Vishau which led to his being finally united with that deity. It is explained that he was formerly the sonof a pious Brahman at Dvárská. Being anxious to obtain union after death with Vishnu, he withdrew to Salagrama-Kshetra, and entered into contemplation; for "The imperishable state is not obtained by sacrifice, by penance, by abstract meditation, or by holy knowledge, but by thinking upon Vishna." But whilst he was endeavouring to "enter the state of Vishna by the road of profound mental identification," an alarm was spread through the hermitage that the Daityas were coming. Then the unfortunate worshipper had all his thoughts distracted, fear of the god's enemies entered his mind, and, dying whilst under these apprehensions, he was born again as a member of that race.

A discussion then commences on questions not only of the

¹ H. H. Wilson's Works, vol. iii. pp. 27, 20.

merite of Tirthas, but as to what are Tirthas. Not only are holy places Tirthas, but also a parent is a Tirtha, a Guru, and sometimes a wife.¹

A story is introduced of a king named Yayati, which occurs also in the Mahabharata and in several of the Puranas, but is accompanied in this place by additional matter. The king is invited by Indra to visit him, and is driven to heaven in Indua's chariot. On the way, a philosophical conversation takes place between the king and Indra's charioteer, named Matali. They discuss the imperfection of all corporcal existence and the incomplete felicity of every condition of life. Even the gods, it is said, are affected with disease, subject to death, diagraced by passions, and liable therefore to misery. The proper care or prevention is the worship of Siva or Vishau, "between whom there is no difference; they are but one, as is the case indeed with Brahma also; for Brahma, Vishinu, and Maheswara (Siva) are one form, though three gods; there is no difference between the three; the difference is that of attributes alone." The result of the conversation is, that the king returns to earth, and by his virtuous administration, renders all his subjects exempt from passion and decay. And then the discourse returns to the subject of Tirthas.

Kunjara, an old parrot, tells stories to his four sons, the moral of which is the good effect of venerating hely men, and meditating upon Vishnu. The subject of Tirthus continues to the end of the 127th chapter.

At this point the compiler seems to have recollected that this part of the Padma-Purána was called Bhûmi-Khanda, and Sûta is therefore requested to give a description of the earth. "In reply, he repeats an account attributed to the great serpent Scelia, and related by him to Vâtsyâyana and other sages assembled at the coronation of Vâsaki as king of the serpent

H. H. Wilson's Works, vol. lif. p. 35.

Ibid, vol. iii. pp. 38, 37, 89.

race, in which the seven Dwipas, or insular zones, that form the carth, and the Lokidoka mountain which surrounds the whole, are described in the usual manner."

The Swarga-Khanda is the third division of this Purina. It carries on the conversation between the scrpcut king Sesha and the Munis or Rishis. Stories from the Mahābhārata and Rāmā-yans are freely related with modifications, and others are introduced which are unknown to those poems; as, "the generosity of king Sivi in offering his own flesh to rescue a pigeon from the gripe of a hawk, the birds being, in fact, Judza and Agni, who had assumed these shapes to put the benevolence of Sivi to the test."

On another occasion, Narada visits a king, and explains to him the respective obligations of the four castes, and the duties of the different Asramas, or periods of life.

Under the last order, or Asrama, he expounds the nature of Yoga, practical and speculative. Daily observances, or Sadácháras, are detailed, worthip being addressed, of course, to Vishon and the types of him, the principal of which is the Sálagráma stoile. Merely to drink water, in which this stone has been immersed, is said to secure "emancipation during life, and the being united with Vishon after death." The efficacy of sectarial marks is also dwelt upon.

The Phthla-Khanda, which is the 4th division, continues the conversation with the serpent king, and describes the different regions of Phthla, his kingdom. Numerous legends are given of individuals who figure in the heroic poems, some of which "ere told exactly in the same manner as in the Raghu-Vansa," which is a much more modern poem than the Mahabhharata, the style less poetical, but the words frequently the same.

In the Uttara-Khanda, or last division, a number of communications are made to king Dilipa about symples and demons,

H. H. Wilson's Works, vol. iii, p. 42.
* Bid, vol. iii, pp. 41 - 47.

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heavens and hells. Historically the most notable is that Chitrasena, a pious king of Dravida, listened unluckily to the teaching of some Saiva ascetics, and the Raja and all his people being converted, demolished the temple of Vishnu, and threw his images into the sea. When the king died, he went to a place of punishment, and was born again as a Pisacha.

Dilipa is instructed to precede the ceremony of Dikshå by stamping the conch and discus of Vishau with a hot iron on the arms, to make streaks of red and white clay and chalk on the forehead, and to make silent prayer with the help of a resary of Tolasi seeds, &c. And on another occasion Dilipa is made to express a desire to know the Bhagavad-Gith. The beliness of this composition of Vysas is then described, and legends are related of individuals who were purified from sin, or released from future existence, by hearing or reading one or two of the sections of the Gits, beginning with the first, and proceeding regularly in succession to the last."

Two chapters treat on the unlawfulness of taking away life,— Durgh explaining (or confessing) that her sanguinary deeds had been caused by Mâyâ, or Illusion.

Pains are taken to describe Bhakti, or faith in Vishnu, and the various modes by which he should be adored, and dwelling on the great merit which accross from washing with water in which a Sålagrāma stone has been immersed. Amongst the efficacions means of obtaining final emancipation is the gift of lighted lamps. The eleventh day of the moon's wane is especially appropriate, and "the merit is great even if the lights be lighted for the purpose of gambling at night in any place dedicated to Vishna." On certain nights, lamps should be lighted "in houses, gardens, cow-sheds, meetings of public roads, and holy places; and families are to keep awake through the night, and pass it in diversion."

¹ H. H. Wilson's Works, vol. iii. pp. 66, 57. 1 Ibid, vol. iii. pp. 62, 64, 65.

Stories are told of Vishnu's being in love with a variety of persons and of plants which appeared in female forms, to divert his affectious from the wife of Jalaudhara. Amongst these plants was the Tulasi, ever since held sacred.

Of the Agni-Purina, Professor Wilson observes that it shows signs of having been composed before the Mohammedans had settled in India; before there was any wide separation between the followers of Siva and the followers of Vishnu; and before Vishnu had begun to be worshipped as Krishna the infant, or Krishna the cow-herd. Some subjects in this Purina, as "Polity, or the Art of Government," are treated with more than usual interest; and Professor Wilson notes the sections on archery and the shape of weapons as preserving the memory and phraseology of former regal and martial usages. The chapters on law and judicature he finds literally the same as the text of the Mitakshars. What is said on medicine is taken from Susruta, and for poetry and rhetoric Pingala is cited. At the conclusion a grammar is given, leaving out the verbs; its system is that of Panini.

Passing over the Brahms-Vsivartta, we come to the Vishna-Purana, which Wilson places the fifth upon his list. This is, of course, intended for the glorification of Vishnu, who is throughout identified with Brahma, or, rather, with Parama-Brahma,

The fourth section contains genealogies of the Kānwa princes of Benarcs, and of ancient dynastics of kings who lived previous to the Kali age. In this portion of the work we find well-told amusing stories of Krishna, who was born amongst the Yadus living at Dwaraka in Guzerat. The fifth book gives a separate and distinct history of Krishna,—of his infancy amongst the cow-herds on the river Jumna—of his supernatural strength, which enabled him to upset a waggon in childish sport—and, further, of his frolics and adventures amongst the milk-maids so

^b H. H. Wilson's Works, vol. iii. p. 90.
^r Ehil, vol. iii. pp. 120—180.

scon as he was grown to manhood; and, hastly, come dark pictures of war, which end in the destruction of the whole Yadava tribe, and in Krishna's being shot by accident, and going to heaven.

The last book of this Purana has a more religious character; it expatiates on the miseries of human life, "and directs mankind to the only remedy for them—faith in Vishnu as the Supreme." The following are specimens of the manner in which Vishnu is addressed in this work by devout worshippers:

"Glory to him who is one with true knowledge, who is inscrutable, and through whom, seated in his beart, the Yogin crosses the wide expanse of worldy ignorance and illusion is 1 put my trust in that unborn, eternal Hari, by modifician on whom man becomes the repository of all good things."

"Substation to thee, who art uniform and manifold! Salutation to thee, who art truth and the essence of oblations . . . Salutation to thee, whose nature is unknown, who art beyond primeral matter, who existed in five forms, as one with the faculties, with matter, with the living soul, with supreme spirit! Show favour to me, whether addressed as Brohms, Vishmu, Siva, or the like. I adore thee, whose nature is indescribable, whose purposes are inscrutable, whose name even is unknown, for the attributes of kind or appollation are not applicable to thee. But as the accomplishment of our objects cannot be obtained, except through some specific form, thou out termed by us Krishna, Achyuta, Amouta, or Vishna. . . . To him who is one with true knowledge, who is and is not perceptible, I how. Glory be to him, the lord Väsudeva!"

Professor Wilson's concluding remark on the Vishnu-Purana is, that it is "a sectorial work, but of a much more sober character than such works generally possess, and appropriates to legend and panegyric a comparatively insignificant portion of its contents." The fourth book he regards "as a valuable

^{&#}x27; H. H. Wilson, Vishne Purtne, | " H. H. Wilson's Works, red. in. 2nd edition, with notes by Dr. F. Hall. | p. 138,

epitome of the ancient history of the Hindus." The date he thinks, for various reasons, must be as low as the middle of the tenth century.

The Bhagavata is another Purana dedicated to the worship of Vishnu, here called Bhagavat. It has within the last twenty years become known to European scholars through the trunslation of M. Burnouf. In 1888, when Wilson wrote his article on Puriluss in the Journal of the Royal Asiatic Society, no Purana had been translated, and these works were difficult of access even in India; but " since that time, Wilson's translation of the Vishou-Purana, with valuable notes, and Burnouf's translation of the greater part of the Bhagavata-Purana have appeared in Europe; and in India at least four editions of the Bhagayata have been published." The form of the Bhagayata is similar to that of the Purious already noticed. The Rishis are assembled in the forest of Namuchi, and converse with Suta (or the bard), and Súta's poetical reports of these conversations constitute the Purima. It is believed to be the composition of a celebrated grammarian named Vopadeva, who flourished in the twelfth century. M. Burnouf's translation is preceded by a very interesting preface, in which this work is compared with the great posms which it, in a measure, resembles. The style of the Mahabharata and the Ramayana, M. Burnouf considers to be the style of the enonce-simple, animated, broad, and often sublime; whereas the style of the Blungavata is laboured and exaggerated, showing considerable variety and high colouring, but exhibiting more warmth than depth. Exception is, however, made in favour of passages in which the author expresses his own experience and faith whilst celebrating that of his hero. The subject is Vishnu, but especially Vishnu living on earth as Krishna, whilst he is, at the same time, identified

¹ Wilson's Works, vol. iii. pp. 138, ² Wilson's Works, vol. iii. p. 2, poin 199.

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with the abstract ides of Deity. Vishnu is the Purusha and Hirangayarhha of the Vedas, the Iswaru of the Upanishads, the inspirer of the Mahabharata, the spirit of the Sinkhya doctrine. The habit of finding points of union between diverse objects is indeed carried to such excess as to cause much confusion. But M. Burnouf observes that each picture or episode taken singly will reward attention. The whole Purana may be regarded as a collection of hymns, philosophic fragments and legends.

This mingling of metaphysics with legend and poetry is characteristic of Sanskrit literature. But as the philosophic poet soars. into those lofty regions of mental activity, in which it is no more possible for man to maintain spiritual life than it is for him to breathe on the highest summit of the Himalaya, the result is, that reality is lost, M. Burnouf feels, however, deeply interested in the fact, that a people should exist, and should for so long have been existing, to whom such compositions as the Bhagavata serve as mental nonrishment. He expresses amazement that a nation, rich in spiritual gifts, and endowed with peculiar sagacity and penetration, should devote all their faculties to the examining of questions which cannot be solved, and who never feel roused to full consciousness of power unless the object proposed he unattainable. He goes on to observe, that all history shows that the first use which man makes of his intelligence is to speculate on the incomprehensible, and to suppose that he can explain everything whilst yet he knows nothing." "But," he save, "the most celebrated nations of antiquity quickly gave up such sterile attempts, and directed their attention practically to objects bearing on humanity. They ahandoned to a few enthusiasts that mental speculation which will ever be the glory of human thought, because they discovered that it was incapable of maintaining the life of communities of men. But India never steadily entered on a practical course; she placed herself under the tutelage of a

Bornouf, Prefect, vol. 1. p. 134.

never-ending succession of Rishis and poets, who fed her with take of gods until she cared nothing for historics of men; and the result has been, that this great India has never cared to know her own past history, or to transmit records of the present to posterity."

In the Bhagavata, the assembled Rishis, calling upon Sûta (or the bard) to give information on the usual divine subjects, he begins with Bhagavat, which means Vishnu, Hari, or Nartyana, by the appellution of Bhagavat.

Suts praises the Rishis for enquiring about this Being who gives the soul repose, and tells them that when Devotion takes Bhagavat for its object, detachment from desire is quickly effected. Whereas the strictest observance of duty, which results not in devotion to Vishnu, is lost labour. Pleasure, or even truth, which ends in this life, has no real value; but when the wise attain that knowledge which excludes duality, some recognise it as Brahma, others recognise it as Paramatman, whilst the persons now assembled perceive it to be Bhagavar. And if they have indeed attained this knowledge, they recognise Bhagavat as the Supreme Spirit to be dwelling within their own individual spirits. The worship of Hari (Bhagavat or Vishnu) is, therefore, the strict duty of every condition and class of men. Meditation, of which Vishuu is the object, is like a sword cutting the cords which enchain a man in self-consciousness. Vislam, as Krishna, descends into the hearts of men who recite his actions, and expels evil inclinations. And the man who is free from evil inclinations. and worships at holy places, acquires bhakti, or inextinguishable. faith; and his heart, resisting the attacks of desire, capidity, and other vices, reposes in tranquillity on the bosom of Goodness.

The main purpose of the Bhâgavata-Parâna is to show that Bhagavat or Vishnu is the Supreme Being, manifested under many forms.

^{&#}x27; Burnouf, Bhigavata Purkua, val. l., book ii. pp. 1—13.

256 TURANAS.

"As it is one and the same fire which abines wherever wood is kindled, so the Spirit of the Universe is one, although manifested in every separate creature.

" Creator of worlds, he preserves them by the aid of Goedness, inving to assume, in the sports of his incarnations, the form of god, or man, or animal."

In Book III. Vishnu is described in accordance with modern Hindu representations. He sleeps for ages, on a couch formed by the king of serpents. At length the subtile molecules of elements absorbed within his substance are evolved through the stalk of a lotus. Within the flower Brahma appeared as Creator. He sits in the centre of the lotus dower, sool, looking to all quarters, he takes four faces, corresponding with the four quarters of the horizon. Feeling compassion for men, he permits them to see the lotus mark on his feet. His garment is yellow, like filaments of the kadamba flower. He wears a necklace and bracelets of infinite price. He is Blugavat, an epitome of that which moves and of that which moveth not?

In the ninth chapter, the hymn which Brahma chanted is recited. It sets forth that all fear and distress, whether caused by family or friends, or by desire or cupidity, or by such erroneous notions as cause a man to say, "this is mine;" all such avils will endure until the world seeks relief at the feet of Bhagavat.

The closing words are:

"Adoration to Bhogavat, who is that tree of the world from which issue three stems: one to create, one to preserve, and one to destroy the universe."

These slight sketches will suffice to show that Puritues are in truth a recent of older works with additions adapted to later times, and that they are intended to answer the same purpose as the great poems, which also were epitomes of knowledge re-

Burnouf, Bhāgavota-Purdna, book
 Ihid, val. t. p. 363.
 Jhid, val. t. p. 365.

bearsed on public occasions for the instruction of society. Every Hindu knows something of the Purkass, but even many Paulity know them but imperfectly; and as they are voluminous, and eighteen in number, passages from the Bhagavata and the Vishon are usually selected. "Most Brühmans," says Professor Wilson, "who pretend to scholarship are acquainted with two or more of them (the Pariana); and particular sections, as the Devi-Mahatmya, are amongst the most popular works in the Sanskrit language. Prayers from them have been copiously introduced into all the breviaries; observances of feasts and fasts are regulated by them; temples, and towns, and mountains and rivers, to which pilgrimages are made, owe their stuctity to legends for which the Purdnas, or the Mahaimyas, (works asserted, often untruly, to be sections of them), are the only authorities; and texts quoted from them have validity in civil as well as religious law." 1

The Puranas must, therefore, command the interest of all those who desire to know the sources from which the majority of even good, learned, and religious men in India derive religious doctrine.

Of the Tantras we should hesitate to treat, for Professor Wilson speaks of the "mystical and debasing rites,"—"founded upon the class of works called Tantras," and says that the latter exercise "a most baneful influence upon the manners and principles of the Hindus." Yet the knowledge which Sanskrit scholars in general possess of these works is still very limited, and we may hope, therefore, that there are exceptions to those which Wilson had in his mind when passing this severe judgment; but, in a general way, it would appear that, whilst the Puranas are handbooks or compendiums used by the more educated, the Tantras are compendiums patronized by the less respectable members of Hindu society.

Oxford Lectures, p. 25 (Works, vol. fi. p. 68).
Thid, p. 32 (Works, vol. ii. p. 64).



"Show me, O Krishna, thy other force, with the tines, the stuff, and the discuss in the hand."—Busineran-Ottes, Cuartes &c.

CHAPTER XIV.

RELIGIOUS SECTS.

Beligious sects correl with Perinas.—Vishun and Siva developed ant of epithets in Vedas and spice.—Vishun as Erishun.—Edvelopia.—Monasteries.—Vishun werrhip dehand.—Réha-Oopdia.—Valiabhdehärgas.—Other sects.—Bhakti fuith.

—Kahir.—Névak.—Také.—Sivassels.—Dandins, relf-denging.—Sankara dehárgas.—Vedasta dorteine jained with Yaga.—Delesed seris.—Charwokias.—Imrgd-Péjd.—Oeds Edwa, Ganesa, Small-pax, die., not philosophic, local.

Szers arose simultaneously with the Puranas, each sect, like each Purana, being devoted to the worship of some popular form of one of the chief deities. This is shown as much by ancient

architecture as by written works; the one and the other equally indicating, that after Vedic worship and Buddhism disappeared. religion in India was represented by manifestations of Vishnu and monifestations of Siva. At first these gods were regarded as affies, though not as equals, but gradually they become fierce rivals; that is, the worshippers of the one cherished fierce comity against the worshippers of the other.

Both Vishnu and Siva were, in a manner, etalorated out of gods (or personified epithets) met with in the Rig-Veda, and a certain resemblance may be detected between the faint tracing in the Veda and the developed god in the Purhoa. In the Rig-Yeda, Vishna is the "wide-stepping." His steps make room in the sky. When Indra is about to slav Vrittra, he says, "Friend Vishnu, do thou stride widely." And when wanting room for his thunderbolt, he says again, "Friend Vishen, stride yearly; sky, give soom for the thunderbolt to strike; let us slay Vrittra and let loose the waters. 98 Vishnu is celebrated for baying strade over this universe, making three steps; "in three places he planted his step," * which is explained by the Hindu commentator as meaning that Vishmu was the sun, who planted one first at rising, another on the meridian sky, and a third on the hill at setting. "Vishnu, the unconquerable preserver," is another enithet applied in the hymns to Vishnu. "Sages constantly behold," says another Rishi, "that highest position of Vishna, like an eye fixed in the sky. 223

In the two great heroic poems Vishum still bears this cheerful, friendly character, the difference being, that in the Rámhyana he is represented by Rāma, and in the Mahābhārata by the warrior Krishna. Many years ago, Professor Lassen observed, that it is only "in certain sections, which have been added for the purpose of enforcing their divine character," that Krishna is made to bear

Muir, Oelg. Sanskrit T., vol. iv. pp. 68, 64, 80. 2 B, V. iv. 18, 11.

<sup>Rig-Veda, riii. 89, 12.
Thid, i. 22, 17.
Ibid, i. 22, 18, 30.</sup>

the character of Vishau; and he observes further, on "the unskilful manner in which these passages are often introduced. . . . how loosely connected with the rest of the narrative, and how unnecessary they are for its progress." "The ascription to individual and personal deities of the attributes of the one universal and spiritual Supreme Being, is an indication," Professor Wilson. observes, "of a later date than the Vedas, certainly, and apparently also than the Růmáyana, where Ràma, although an incarnation of Vishnu, commonly appears in his human character alone."1

Altogether, it seems probable that the establishment of an elaborate Vishan-worship was cocyal with the Puranas, but the interpolated passages in the poems act like the slandows which foretell coming events; and in the Rümhyana, record is made of a trial of strength between Vishon and Siva. The gods requested Brahman to find out which were the stronger. For this purpose Brahmá created enmity between the two. A great and terrible fight ensued: each was eager to conquer the other. "Sire's bow of dreadful power was then relaxed, and the three-eyed Mahadeva was arrested by a muttering. These two eminent deities being entreated by the seembled gods, Rishis, and Charangs, then became pacified. Seeing that the bow of Sivu had been relaxed by the prowess of Vishnu, the gods and Rishis esteemed Vishou to be superior." But the passage indicates that Vishnu-worship was not yet well established.

Neither does architecture afford proof of an early date to Vishnu-worship; for we learn from Mr. Feegusson that he has discovered no temples to Vishnu which can with certainty he attributed to an earlier date than the beginning of the sevently century, A.D. " !

The above is gited from Mr. Muir's The above is cised from air, seams translation of this passage, given at p. 142, vol. iv., of his Original Sarskrit Taxls. In a note Mr. Moir quotes the same opinion given by Wilson in the preface to his Vialmu-Purane, p. ix.

² Muis, Orig. Sonskrit T., vol. iv. p.

^{147.} Handbook of Applitecture, vol. i.

The temples at Orissa are among the most ancient of Hindu buildings, and those now devoted to Siva show signs of having originally borne the shell shield and club, which are the insignia of Vishnu. The great mass of buildings in that religious region were obviously erected in honour of Vishnu; and on each side the doorway of every house in the celebrated city of Bhuvaneswara there is a kind of little altar, about two or three feet high, shaped like a temple, the top of which is hollowed out and filled with earth to hold the tulsi plant. The oldest of these temples was built A.v. 657.



Sive, with night areas. From a scalptured sicks on the exterior of the Tample at Barelli.—Top's RAFASTRIAN, vol. 3. p. 707.

If, now, in like manner we endeavour to trace Siva from small

hello apper India all the old temples. I know of large originally been dedicated to Tishan, though most of flows are now appropriated to Simp and I do not know of a ringle instance of a conversion the other way; and even the great temple of Bolomeswar (or Ular-amasansa) appears to have nucleavors.

a similar conversion, though not having been allowed to enter it, I speak with has confidence regarding it?".—Firegusen, Blastrations of the Ancient Architecture of Russlesson; Introduction, p. 8. No class the same work, p. 31.

Fergussen, Handbook of Architecture, vol. i. p. 112. beginnings in the Vedas, we discover him as Rudra. For the working out of this identification we must refer to Mr. Muir.\(^1\) Radra means terrible, and is one and the same with fire and storm; and agra, a Sanskrit word for terrible, is an epithet applied equally to Agri, Rudra, and Siva. Advancing from the Vedas to the epic poems, we find Siva a stern fanatic,—one who renounces earthly pleasure and strives to win heavenly power by self-inflicted pain. He is, as it were, the prototype of the magicians of Europe who obtained spells by solitary vigil. In later times Siva is the philosophic god; his third eye is the eye of contemplation. His worship is grave and gloomy, and has never attracted the worship of the populace.\(^2\)

The worship of Siva is, in upper India, far less popular than that of Vishau. A few great temples, dedicated to this god, have been celebrated; that of Somnath, in Guzerat, being one, and that called Visweswara, in Benares, another. But Professor Wilson says, but little veneration is shown at these shrines. The worshipper first walks round the temple, keeping the right hand to it; he then enters the vestibule, and strikes two or three times upon the bell; "then advances to the threshold of the shrine, presents his offering, which the officiating Brahman receives, matters inaudibly a short prayer, accompanied with prostration. There is nothing like a religious service; and the rapid manner in which the whole is performed, the quick succession of worshippers, the gloomy aspect of the shrine, and the scattering about of water, oil, and faded flowers, inspire anything but feelings of reverence or devotion."

Professor Wilson is much struck with the absence of interest in Siva-worship; and he says, in his later Lecture given at Oxford,

Meir, Orig. Saus. T., vol. iv. ob. iii.

We find much variety in the representations made of Eva. In poeces, he is always said to hear the crescent-moon on his byow, and to be attended by his buil. Nandi. But the wood-cut here given shows printer half nor research.

moon, nor the third eye. The elephant's skin, which he were as an accretic, the sections of skulls, the cup made from a shall, and the little dram, are very distinct.

Wilson's works, rot i, p. 189, and sofe.

1840, that is northern Iudia temples to Siva are mean and little frequented, and the worship has no hold on popular affection: it is not interwoven with the amusement of the people, nor must it be imagined that it offers any stimulus to impure passions." "There are no secret rites, no mysterious orgies celebrated in its honour."

When we touch on the various sects of Siva-worshippers in southern India, we shall find more prominence given to the worship of this god; but in the presidency of Bengal it appears to have been from a remote period what it is now, "the religion of the Brahmans." Sambhu is the name by which Siva is called in the dramas: and "Sambhu," says Professor Wilson, "is declared by Manu to be the presiding deity of the Brahmanical order,"

We now proceed to indicate some of the sects, into which the worshippers of Vishna and Siva separated.

Beginning with the Vaishnava seets, we find the most important to be the Ramanujas, a seet founded by Ramanuja Acharya, for the worship of Vishna as Rama. This Vaishnava reformer lived about the middle of the twelfth century. Legend declares that he was an incarnation of the scrpent Sesha, and that his chief companions were in like manner embodiments of the discus, mace, and lotus of Vishna. He was born in the south of India, and lived there until he had composed his principal works. He then travelled, and disputed with those who professed adverse creeds, often reclaiming shrines from Siva, especially the celebrated temple of Tripeti. After his travels he returned to his native country in the south, and when persecuted by the Chola Raja, took refuge with the Jain Sovereign of Mysore.

Ricoforuja founded numerous Maths, which are learned, con-

mans, Vishnu of the Kshullviyas, Brahmil of the Vaisyas, and Ganiza. of the Sudnes."—Willsen's works, ech. L. p. 2, water.

Wilson, Oxford Lectures, reprinted to works, vol. i. p. 64.

Wilson's works, vol. l. p. 191.

* Siva is the Adideva of the Brüle-

ventual catablishments, and instituted seventy-four Guruships (resembling professorships) amongst his followers. In addition to the temples appropriated to Vishma and his consort, and their several forms, including Rama, Krishna, &c., it is the enstorn of the Ramanujas to set up images of metal or stone for daily worship within their houses, which they decorate with allagram stones and tulsal plants.

"The most striking peculiarities in the practices of this secture the individual preparation and scrupulous privacy of their meals: they must not eat in cotton garments, but having bathed, must put on woollen or silk. The teachers allow their select pupils to assist them, but in general all the Ramanujus cook for themselves; and should the meal during this process, or whilst they are eating, attract even the looks of a stranger, the operation is instantly stopped, and the viands buried in the ground. A similar custom prevails amongst some other classes of Hindus, especially of the Raijust families, but is not carried to so preposterous an extent."

Dr. Buchanan speaks fully of these people in his work on Mysore, and mentions their popular books written in the local dialect.

The Ramanujas are not numerous in the north of India, where Ramanand is better known. He was not an immediate successor, but appears to have been one of the same school, and to have raught at the end of the fourteenth or the beginning of the fifteenth century, a.b. His disciples worship the Rama (or Ramachandra) of the Ramayana, and reverence also Sita, Lakshman, and Hammant, as being connected with Visham in that manifestation. Ramanand spent a considerable time in visiting the more important places in India, and is said to have quarrelled with the Ramanujas and set up a new sect, because when he returned from his travels the brethren of his monastery declared that he must, in his wanderings, have been violating their strict

rules about private meels, and refused, therefore, to let him est with them.1 Maths or monasteries were a grand feature in the sect-worship of this period. Some monasteries were independent of temples, but every temple of importance, whether dedicated to Vishua or to Sirp, appears to have been surrounded by courts containing cells for monks or priests, and to have included a choultry or great hall. Sheds were, in addition, provided for the accommodation of mendicants (or travellers), who came or went at pleasure, no restraint being ever put upon personal liberty.2 The whole was arranged on the plan of the Buddhist Vibicas, to which they succeeded. The math or monastery in which Ramanand henceforth lived and taught, was at Benares, where many purths were also established by his followers; and the Panchayat, or council of these maths, is the chief authority amongst the Ramaysts of the whole of upper India. The superior of the math is called a Mahant; the office sometimes descends in the line of posterity, but is more often obtained by election. Thousands of persons assemble upon these occasions, and the business occupies not less than sen or twelve days. Most of the maths or monasteries have endowments of land, but except at Becares they are usually poor. Lay votaries often contribute to their support. Sometimes the community enters envertly into trade; and food costs little or nothing, being chiefly supplied. by the rice, &c., collected daily as alms.

"The tenants of these maths," says Professor Wilson, "particularly the Vaishnavas, are most commonly of a quiet, inoffensive character, and the Mahants (superiors) especially, are men of talents and respectability, although they possess occusionally a little of that self-importance, which the conceit of superior sauctity is apt to inspire." But he adds that there are exceptions to this innocuous character, for that robberies, and even numbers, have been traced to these religious establishments.

M. H. Wilson's works, vol. i. p. 46.
 Ibid, vol. i. pp. 50—52.

The Râmavats differed very little in doctrine from the Râma-nujas. They worshipped Vishnu as Râma (or Râmachandra), and they reverenced the Sâlagrâm stone and the Tulasî plant, The chief deviation appears to have been, a relaxation of the ordinances which Râmânand had found so inconvenient; and the Râmâvats, in consequence, "admit no particular observances with respect to eating or bathing." They are very numerous on the plains of the Gangos, admit all castes, and, with the exception of the Raiputs and the military Brâhmans, consist chiefly of the potrer and inferior classes.

These and the other sects hitherto mentioned are "ascetic;" but there are sects of a very different character which attach themselves to the worship of Krishan in conjunction with Eâdhâ, or to Krishan as Bâla-Gopála, "the infant Krishaa." This wor-



lašinė Krislina. Bopa Gepála.

skip of the infant Krishna is practised by a very numerous sect called, from the title of its teachers, the Gokulastha Gosains. The original philosophic portion of its tenets was taught by Vishnu Swāmin, who is said to have been born a.p. 1478. He admitted only Bráhmans, and Bráhmans, moreover, who had become Samuyāsins. He was followed, though not perhaps immediately, by Vallabha Swāmin, who resided originally at Gokul,

near Makhurfi, on the Jumna; and from him the sect obtains its names of Vallabhüchåryna and Gokulastha Gossina, devotees of the piace called Gokul.

Vallabhhehitya made many journeys, but finally settled at Benares, where at length, having accomplished his mission, he is said to have entered the Ganges and ascended to heaven, in the form of a brilliant flame,¹

The most important innovation introduced by Vallabhüchürya and the Gosains is, that privation formed no part of sanctity, and that the teachers and disciples should have costly apparel and choice food, and should indulge freely in the pleasures of society. This dangerous doctrine has led to much rice, and to the formation of a seet called the Vallabhüchüryas, which has attained lately a degree of unenviable notoriety at Bombay, in consequence of a noble protest entered against them by Mr. Karsandüs Mülji in a native newspaper, entitled the Satya-Praküsa,—" Light of Truth;" Bombay, 21st October, 1860. Mr. Karsandüs Mülji pronounces the tenets of the Vallabhüchüryas to be "heterodov,"—at variance with the "primitive religion of the Hindus;" and all the best-informed Hindus will join with us in thanking him for having raised the question.

The Vallabhácháryas or Mahárájas contrive to found their doctrine on the teath book of the Bhágavata-Purâna, which contains a history of Krishna, and is published separately under the name of "Prem Ságar, or the Ocean of Lova," "Doubtless its true character," says Mc. Karsandás Müljî, "is symboliced or allegorical; whereas the Mahárájas, by interpreting it literally, have converted its abstrace significations into a code of vicious immortality." The work from which we quote is a valuable contribution to literature for many reasons; amongst others, because it records the excellent judgment of Sir J. Armould, the opinions of the press in all parts of India, and the belief of an enlightened

Wilson's works, vol. i. p. 121.
 History of the Sect of Mahkrijus | 1805, p. 48.

and well-born Hindu that immoral doctrine is not justified by the sacred writings of Hindus.

A much less objectionable form of Vishnu-worship was inculcoted by an enthusiast, named Chaitanya, who was born A.D. 1485. He was revered as an incornation of Krishaa, and wrote long expositions in Bengali, into which he introduced Sanskrit texts on Faith (bhakti). Chaitanya married the daughter of Vallabhāchārya, but at the age of twenty, having fulfilled his obligations to society, he became a professed devotee, or "Vairági," meaning a person " devoid of passion;" one, whose devotion has rendered him impervious to human emotion. Six years he spent travelling and teaching; then, for twelve years, he lived at Cuttack, where he energetically enforced the worship of Vishau as Jagannath. He practised self-denial and meditation on Krishna to excess, and seems ultimately to have fallen into a state approaching to instality. He indulged in beatific visions; and in one of these, thinking that he saw celestial beings sporting in the sea, he walked into it, but was rescued by a fisherman. Finally, however, he died or disappeared about a.b. 1527.

Another Vaishnava teacher, to whom it is a pleasure to refer, is Kabir. "With unprecedented boldness," says Professor Wilson, "he assailed the whole system of idolatrous worship, and ridiculed the learning of the Pandits and the doctrines of the Shāstraa, in a style peculiarly well-suited to the genius of his countrymen," The indirect effect of his teaching was greater even than its immediate influence; for Nāmak Shāh, who established the national faith of the Sikha, "appears to have been chiefly indebted for his religious notions to his predecessor, Kabir." Kubir was claimed by the Mussulmans as of their persuasion, but he was a disciple of Rāroānand; and when he died his Hindu disciples burnt his body, and deposited the ashes in the spot now called the Kabir Chauca, at Benares. A tomb was also creeted to him by the Mussulmans, near Gorackpore, where he died. The

i SE IE Wilson's works, vol. i. p. 158.

Kabir-Panthis are included amongst Vaishnava sects, but address their hymne to the invisible Kabir.

Another Vaishnava seet was founded by Dådů, a cotton cleaner of Ajmir. "Draw your mind forth from within," he taught, "and dedicate it to God; because, if ye subdue the imperfections of your flesh, ye will think only of God." Vishnu as Rama was one of his names for God, for he says: "Dado loved Ram incessantly; he partook of his spiritual essence, and constantly examined the mirror which was within him." The Dadù-Panthis, like the Kabir-Panthis, are examples of the doctrine of Bhakti, which, as mentioned by Professor Wilson, was an important innovation introduced by Chaitanya. Bhakti is "a term that signifies a union of implicit faith with incessant devotion." When attained, it is more efficacious than subjugation of passions, charity, or knowledge. It was, therefore, a dangerous doctrine, but one effect was that, as all men are alike capable of faith and devotion, all castes must, by such sentiments, become equally pure. In accordance with this we find the celebrated Dada to have been by caste a cotton cicener; and that Tuka, with whom we must close our notice of Vaishnava teachers, was a vdef, or shop-keeper. Tukhefana is a Maratha poet, horaat the end of the sixteenth or the beginning of the seventeenth esptury. He lived in the village of Delm, about ten miles from Punah. He worshipped Vishmu as Ram, Vital, or Vitboha. His hymna express ardent love for God, whose tenderness he deseribes as the tenderness of a mother for her child. To attain God, he says the heart must be lowly. "Lowliness" excites no man's envy. Trees are carried away by the flood, whilst rushes remain. Religious ceremonies and outward acts have no power, he holds, to release from sin. "Without faith," says. Tuka, " all is vain." 1

If we turn now to the sects which are associated with Saiva-

^{&#}x27; Dubhreu, a Steely of Rindwisse. By Sir Alexander Greet.-Fortnightly Review.

worship, we shall find the most important under the name of Dandi. Dandis are ascetics, conforming to the way of life prescribed for Samuvasis in the code of Mana. The ideal Dandi abandons home, takes up his stuff and his begging-pot, and asks. food in alms,-but only once each day. He learns putiently to bear disease, strives to know God and to fix his attention upon He is called a Dandi because he carries a small God alone. wand or dand. Dandis are not exclusively devoted to Siva, but those who are practical rather than speculative " are most correctly included amongst the Saiva seets;"1 and amongst these, the worship of Siva as Bhairava is the prevailing form. The Dandi should live alone, and near to, but not within, a city, Their custom is, however, to live in cities collected like other mendicants in maths. Although Samryasis were the most holy of Brahmans, Hindus of any caste are admitted amongst the Dandis. One peculiarity attaching to these people is, that they hory the dead in coffus, or, when practicable, commit them to some sacred stream. The reason given for this is, that when the Sannyavi or Dandi abandons family life he also abandons the use of fire; and it is observed, that the ascetic followers of Vishnu in the north of India (called Vairages) do the same; and the class of Hindu weavers, called Yogis, appear to have adopted the similar practice of burying instead of burning the dead.

The Dasnamis or Dasnami-Dasdis, are a division of the Dasdis, which is said to owe its origin to the learned Sankara-acharya. This distinguished teacher was a native of Malabar, and his influence in couthern India was remarkable. He established numerous maths or monasteries in his native country; but, as was the custom with the learned men of his age, he spent much of his time in travelling, engaging in successful controversy, defeating the sects of Vishnu, and extending the worship of Siva. Towards the close of his life he visited Kashmir, the Saraswati river, and

Wilson's works, rol. i. p. 196.
Wilson's works, vol. i. p. 196, note.

the Himalaya mountains. He is supposed to have fired in the eighth or ninth centuries. Many valuable works, chiefly commentaries, were written by Sankara, and by descendants, who appear to have belonged exclusively to the members classes and to Sankara-âchârya; and apparently most of the leading intellects of India took the abstract Siva as the type of Supreme Deity, but to this they added Vedânta dectrine, and more or less of Yoga practice. Doctrine of this kind is also advocated by Rammohun Roy, in his works on the Vedânta and the Upanishads.

The beautiful temples in western India, described by Colonel Tod in the second volume of his "Rajasthan," are dedicated to Siva. In an exterior niche of one of these temples at Barolli he found the bas-relief of Siva, with eight arms, which we have given at page 261 of this chapter. In another compartment he discovered the mild-looking Siva, with three heads, as below,—the third eye, typical of intellect, being very marked.



Most distinctly opposed to the intellectual and spiritual belief adopted by Sankara was that of the Charrikas or materialists,

¹ For chreiderian of the runkes around this figure, we must refer to Mr. Fergusson's recent work, on Tree and Serpent Worship.

the disciples of Vrihaspati. Something of their doctrine may be gathered from the drama called Probodhachandrodaya, of which a notice will be found in our section on dramas.

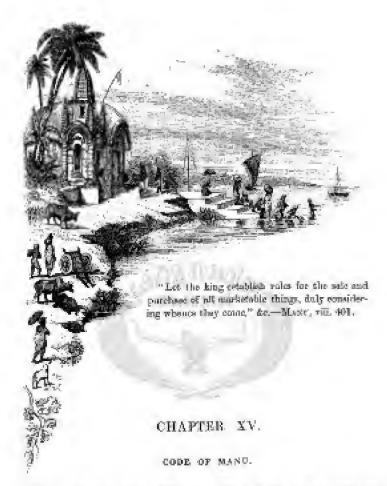
But little more space can be allowed for sects; for the borrid Durgā-pūjā and other noisy festivities which amaze Europeaus, are what may be called aberrations from recognised Hindu worship. These have never been countenanced by those whom we should consider as genuine Hindus; and well-educated untive gentlemen of the present day would not recken these abuminations as included in Hindu autional worship.¹

"The Saurapätes, those who worship Süryapati, the sun-god," are very few in number, and "scarcely differ from the rest of the Hindus in their general observances." Their necklace should be of crystal; they can one meal without salt on every Sunday; and moreover, they cannot cat until they have beheld the sun."

And again, the worshippers of Ganesa, the fat man with an elephant's trunk, can scarcely be considered a distinct sect. "All Hindes, in fact, worship this deity as the obviator of difficulties and intendiments; and never commence any work, or set off on any journey, without first invoking his protection." But Ganesa is never, we understand, the exclusive object of veneration."

Other gods or goldesses are local or occasional,—as a goldess of small-pox or cholers, or of any other evil which strikes diamay into human hearts; but such worship is usually confined to the more ignorant classes.

^{&#}x27; Wilson's works, vol. i. p. 216. | ' Wilson, i. l., vol. i. p. 266.



Origin of Custs.—Divisity of Brithmans not tought in older works.—Industriess elesses.—Fillages self-governed.—Agriculture; trade; lazes; manay.—Penal ensetments.—Theoretical Statron.—Women.—Kahattriyas; Brithman; life from birth to death.

The Code of Mann assumes that Brihmans were created to study and teach the Vedas, and perform sacrifice; Kshattriyas, to protect the people; Vaisyas, to be industrious; and Súdrus, to be servile. But in Sanskrit works, anterior to the Yajur-Veda, no such system is to be found.

18

Mr. Mair has collected many passages relating to the subject, and finds it "abundantly evident that the sacred books of the Hindus contain no uniform or consistent account of the origin of castes, but, on the contrary, present the greatest varieties of speculation;" . . . "the freest scope," Mr. Mair says further, "is given by the individual writers to funciful and arbitrary conjecture."

The common story is, that the castes issued from the mouth, arms, thighs, and feet of Brahma. In its oldest form this representation was probably an allegory. In the Code of Mann, and in the later works called Purknas, the roystical import disappears, and "the figurative narration is hardened into a literal statement of fact." The conclusion at which Mr. Muir consequently arrives is, "that the separate origination of the four castes was far from being an article of belief universally received by Indian antiquity." Society was undoubtedly divided into a variety of ranks, classes, and professions, but was not in the time of the hymns believed to have been derived from four distinct sources.

"On the contrary, it appears from a considerable number of passages, that at least the superior ranks of the community were regarded as being of one stock,—the Aryan."

There is, in fact, no plea in Hindu secred books for divine origin of caste; but there is much evidence that, from very early periods, Brahmans were assumed to be divine, as in the Taittiriya-Brahmana it is written—

" The Brühmen caste is spring from the gods; the Südra from the Asures." $^{\circ}$

The Sanskrit word for caste is varua, which means colour; and Professor Lassen suggested that this probably betokened that difference of complexion was the ground of distinction of

Muir, Orig. Szeskrit T., vol. i. (2nd ed.), 1868, pp. 189—189.
 Muir, Orig. Szeskrit P., vol. i. (2nd ed.), p. 162.
 Ibid, p. 21,

easte,—the pale-coloured Hindus being at the top of the casteseale, and the dark or "black-skinged" aborigines at the lowest endi.

Darkness of skin was, we have observed, often used as a term of represent in Vedic hypurs, and is applied to the enemies who neglect sacrifice, who are sometimes further described as having flat noses and indistinct speech.

The Hindus came from the north, and were fairer than the people whom they found already in possession of the country of India; and as the darker race was made subservient by comprest, "colour" (verue) would naturally be regarded as a test of rank. The division of mankind into four classes was, no doubt, at first a simple and convenient division, the four classes being the-

Ecclesinstic	بالعز			- 11	23/	Bråhmans.
Military	1	I	1000			Kehatriyas.
Industrial	1			-	1.	Vaisyas.
Servile		-	- 4		-	Sibiras.

We have already traced out some of the steps by which Brahmans became the all powerful regulators of society, as shown in their sperificial Vedas, and their ritual, legendary and mystical Brahmanas. They also made rules, called Kalpa-Siltras, to regulate the great public festivals; and prescribed Gribyn for domestic) ceremonies, by which the daily life of a believer was brought under the control of a spiritual guide, or Guru. These rules were given in Gribya-Súlras, and practices, sanctioned by custom and tradition, were haid down by them in Bamayackarika. Satron. From the latter class of works, especially, resulted Dharma-Sastras, or se-called order of law, and amongst these codes, the most prominent is the "Code of Manu," which forms

Several Kula-chermas, belonging feasor Max Müller.—A. S. L., pp. 183 eriginally to corbin Vadis Cherman, —125. have been brought to notice by Pro-

the subject of the present chapter. Social and religious duties are to be recognised as synonymous, dharma being the word which designates law, whether social, civil, moral, or religious. A Dharma-Sastra (or law-book) treats of three principal topics: dehbra, rules of conduct; vyavahára, judicature; and práyas-chitta, penance.

There seems, then, to be no doubt that "the laws of Manu," and the other metrical codes " are founded on the habits and customs laid down in the works complementary to the Guillys. works;" which works " complete the Kalpa works; and without the Kalpa works the practical Vedas would be unpractical." "Thus," observes the writer from whom we have been quoting, "the chain which links religion and politics together" is conpleted. The codes show that " society cannot perform the duties prescribed in these sacred books unless it prescesses a king who watches over the safety of the people; but a king cannot exist. without the produce of the land; land, however, yields no medice without rain; rain is sent down by the favour of the gods; such favour is obtained by means of sacrificial acts; but where there is no Brillman there is no sacrideial act: king and Brillman time close the circle within which the people has to obey the behests of both."1

This view of early Brahmanical influence sufficiently explains the institution of caste. We do not see it in the Code of Mann in its earliest stages; but this Code is their genuine exponent, or rother matured representative; and it is one of the highest value, because it gives a freer and fuller view of Hindu life in early periods, and of the occupations permitted and not permitted, than any other work to which we have access.

The name, "Laws of Manu," somewhat resembles a 'pious fraud;" for the "Laws" are merely the laws or customs of a school or association of Hindus, called the Minavas, who lived

Westminster Beview for January, 1864, p. 20. On the Inspired Writings of Hindulan.

in the country rendered holy by the divine river Seraswati.¹ In this district the Hindus first felt themselves a settled people, and in this neighbourhood they established colleges and hermitages, or deramas, from some of which we may suppose Bråkmanas, Upanishads, and other religious compositions may have issued; and under such influences we may imagine the Code of Manu to have been composed.

The Manavas were undoubtedly on active, energetic people, who governed themselves, paid taxes to the king, established internal and external trade, and drew up an extensive system of laws and customs, to which they appended real and imaginary awards. This eystem appears to have worked so well that it was adopted by other communities; and then the organizers announced it as laws given to men by their divine progenitor, the great Manu. They added passages, moreover, which assert the divine claims of Brahmans, and the inferiority of the rest of mankind. Such assertious are little more than rhetorical flourishes: for Brühmans never were either so omnipotent or so unamiable as the Code would represent them; nor were Südras ever so degraded. In Sanskrit plays and posms, weak and indigent Brahmans are by no means infrequent; and on the other hand, we meet with Shdras who had political rights; and even in the Code, find the pedigrees of great men traced up to Súdra ancestors. Practically, the Code attaches importance to the men by whom the work of life was carried on. They lived in small towns and villages, defended from enemics by walls, fences, and embankments. On the boundaries of their villages, strong trees were planted,—as the pipal, the sil, the palasa, the udumhava; and, further, to prevent disputes with neighbouring villages, it is decreed that—

⁴ Lakes and wells, pools and streams, neight also to be usedo on the common limits and temples dedicated to the gods.⁴

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² Manu, viii. 248.

Other land-marks must be concealed under ground, as-

" Large pjeggs of stone, bones, tails of cows, bonn, askes

" And arbstoness of all sorts, which the earth corrodes not, should be placed in lars not appearing (above ground).

" By much marks, or by the conese of a stream, and long-continued possession, the king may ascertain the limit between the lands of two nneries in litienvion."

The wolves and other wild beasts which juliabited circumjacent jungles, were probably the cause of the following enactment, that within the walls-

"On all sides of a village or small town, a space be left for pasture, in breadth either four hundred cubits, or three casts of a large stick; and thrice that space round a city or considerable town.

"Within that pasture-ground, if eattle do any damage to grain in a field uninclosed with a bedge, the blug shall not punish the herdsingn.

"Let the owner of the field enckee it with a hedge of thorny plants, over which a comet could not look; and let him stop every gap through which a dog or a boar could thrust his bend,"2

Other laws again remind one that they were in an arid country : as, penalties attached to injuring great trees,3 to stealing the rope or the water-pot from a well, breaking down a ristern.* or to not making wells and pools, is sufficient evidence.

There is no positive description of a town; but we read of the treasury, the arsenal, the temple of a deity; of "prisons placed near a public road, where offenders may be seen wretched or disfigured." And, amongst places much frequented, we find taverns, bakehouses, vietuallers' shops. And again, we read of "squares, where four ways meet," large well-known trees. assemblies and public spectacles, old court-yards, thickets, the houses of artists, empty mousions, groves and gardens, as places

¹ Μεηυ, τίξι, 250—252. ² Ibid, 227—239.

Monta vill. 296,
 Ibid, 519.

which must be watched and guarded, as likely to become the hunts of thieves.

Agriculture is treated with respect; and, according to the theory of the Code, was to be carried on by the caste called Vaisyas.

"Let the Vaisya, having been girt with his proper sacrificial thread, and having married an equal wife, he always attentive to his husiness of agriculture and trade, and to that of keeping cattie."

"Never let a Vaisyn be disposed to say, "I keep no cattle," 3

"If hand be injured by the fault of the farmer himself (as if he fails to sow it in due time), he shall be fined ton times as much as the (king's) share (of the crop, that might otherwise have been mised); but only five times as much, as if it was the fault of his servents without his knowledge."

"Let him be skilled likewise in the time and manner of sowing seed, and in the bad and good qualities of land. Let him also perfectly know the correct modes of measuring and weighing." ³

"Let him apply the most vigilant care to augment his wealth, by performing his duty; and with great solicitude let him give nourishment to all sentient creatures?"

In other verses, introduced possibly at a later period, it is said that should a Brahman or Kahattriya be obliged by distress to subsist by the acts of a Vaisya, they

".... must avoid with care the business of tillage, which gives pain to sentient creatures, and is dependent on (the labour of) others.

"Some are of opinion that agriculture is excellent; but it is a mode of subsistence which the benevalent greatly blame; for the immunouthed pieces of wood not only wound the earth, but the creatures dwelling in it."!

The tract of land on which the Manavas dwell, although

Mone, èr. 264.

^{*} Ibid, 326.

^{*} Ibld, 99%.

⁴ Ibid. viii. 243.

Mann, in. 930.

d Ibid, 333.

¹ Ibid, z. 53, 64.

named Brahmavarta, "abodo of the gods," is, and ever has been, a dry and sandy district, in which little would have grown without the aid of agriculture. This accounts for the very early invention of drill-ploughs, a model of which was exhibited at the Great Exhibition in 1851, and for the manner in which these ancient farmers economized, not only the seed but the soil. "Rice-plants," they say, "mature in sixty days;" therefore, in the same ploughed field husbandmen sow the seeds of plants which require transplantation: such as "mudga, tila, masha, barley, leeks, and sugar-canes," which would be planted out long before the rice-plants had come to maturity."

Spinning was already a common occupation for women; for it is said, that if a man goes abroad and leaves his wife without support, she must "subsist by spinning." The necessity of keeping cotton threads moist whilst spinning is also alluded to; as—

"Let the weaver who has received ten pales of cotton-thread, give them lack increased to eleven, by the rice-enter, do.".

Of manufactures, we shall have more to say in our chapter on commerce, products, and manufactures; but amongst the manufacturers or actions, we find the jeweller prominent in the days when these laws of the Minavas were instituted. The village jeweller seems to have worked then as he does now,—sitting on the ground in the open air, with an open five and the simplest tools imaginable. The Code is justly jealous of his honesty, for it says:—

"The most permicious of all deceivers is a goldsmith who commits frauds; the king shall order him to be cut piece meal with razors."

Every town or village had its own goldsmith, and often its own peculiar fashion of ornamentation.

Results of Orcet Exhibition, p. 435.

Mone, iz. 38, 39,
 Ibid, 76,

Manu, vill. 397.
 Ibid, ix. 292.

Cultivators, merchants, artizans, and others pursuing industrial occupations, formed the village community, which virtually governed itself.

The Code desires the king, for the sake of preserving his dominions, to observe the following rules:—

"Let blue appoint a lord of one turn with its district, a lord of tentowns, a lord of twenty, a lord of a hundred, and a lord of a thousand.

"Let the lord of one town certify of his own second to the lord of ten towns any (robberies, tumults, or other) evils, which arise in his district (and which he cannot suppress); and the lord of ten to the lord of twenty.

"Then let the lord of teenty towns notify them to the lord of a hundred, and let the lord of a hundred transmit the information himself to the lord of a thousand townships.

"Such food, drink, wood, and other articles, as by law should be given each day to the king by the inhabitants of the township, let the loyd of one town receive as his perquisite.

"Let the lord of ten towns enjoy the produce of two plough-lands (or as much ground) as one he tilled with two ploughs, each drawn by six bolls); the lord of twenty, that of five plough-lands; the lord of a hundred, that of a village or small town; the lord of a thousand, that of a large town.

⁴⁴ The affairs of those (sownships) les another minister of the king inspect, and ⁴

"In every large town or city, let him appoint one superintendent of all affairs, elevated in rank, formidable in power, distinguished as a planet among stars.

"Let that governor from time to time survey all the rest in person,
. . . . and know their conduct in their several districts.

"Since the servants of the king whom he has appointed guardisms of districts, are generally knows, who soize what belongs to other men; from such knows let him defend his pungle,"

This office is now usually exercised by a headman, called the Patel (Patil), or in some places Chandharl or Mandal. Mr. Elphinstone⁴ speaks of this village despot as the successor of the

¹ Μάσυ, τζί, 113. ² Ιδήλ, 115—120.

Manu, vii. 121.—123.
 Hist. of Ind., App. v., p. 249.

king's agent appointed in the Code. The office has now become hereditary, and in point of fact, he is enther the representative of the people than the agent of the king. He is still, however, recognised in the latter capacity; and the Government often exercises its right, by determining which individual, out of the privileged family, shall succeed to the office. The headman of the village still receives a certain allowance from the king or government, but the greater part of his income is derived from fees paid by the villagers.

This system is no longer found in every part of India; but there is reason to believe that it once prevailed throughout the country, and that each village had its own officers, who signed their names with the tools they used. They were—the registrar, watchmap, cartwright, washerman, barber, goldsmith, and poet, who also served as schoolmaster.4 And in further evidence that the institution originated with the Hundu mind, and went with the Sanskrit-speaking people just wherever they went, we have the statement of Sir Staniford Italiles, that Buli, an island to the east of Java, possesses the Samskrit language, Brahmanical religion, and municipal institutions. Again, in Java are villageassociations, bearing the Indian name, Nagri, which Mr. Crawfurd mentions as corporations governed by officers of their own election. This system is noted also by Sir Charles Metcalfe, as giving the indestructible atoms which last where nothing else Instr. 1

The chief connection of these communities with the general Government was, that whilst they paid taxes the king was required to afford them protection in case of war.

[&]quot;As a leech, the suckling calf, and the bee, take their natural feed little by little, thus must a king draw from his densinions an annual revenue.

[&]quot; Of cattle, of goms, of gold and silver, (added each year to the capital

L See Br. Royle's betwee on the Great | Exhibition.

Elpkinstonnis filiat. Izd., j. 68.

^{*} Sir C. Metcalie, Report of Select Committee of House of Commune, 1892, ill. Appendix S4, p. 331.

stock,) a fiftioth part may be taken by the king; of grain an eighth part, a sixth, or a twelfth, (according to the difference of the soil and the labour necessary to cultivate it.)

He may also take a sixth part of the clear sunual increase of trees, fleshnoon, honey, clarified butter, perfumes, medical substances, liquids, flowers, mots, and fruit.

" Of gathered leaves, potherbs, grass, utensils made with leather or expo, sortion pots, and all things made of stone." \(^4\)

A revenue which took tithe of flowers, fruit, and patherbs, would be intolerably troublesome in our large communities; but this may not have been the case in the districts where it prevailed; and the arrangements referring to trade, which almost immediately follow, have a most business-like, practical character. There is early evidence of trade in India. Merchants are alluded to in the Hig-Veda, although Rig-Veda Hindus were not apparently acquainted with the sea. But from other sources we gather, that the products of India reached Greece in the time of Homer; and Egypt, Jerusaiem, and Persepolis, in the days of Joseph, King Solomon, and of Queen Eather.

But although the adventages of trade were recognised by the Manaves, they do not speak of the men who engaged in it with much respect. They were often, probably, of foreign or unorthodes birth; and, even if born amongst Brahmonical Hindus, they would be likely to adopt foreign ways, and to find Hindu modes of worship too difficult for constant performance in their roving, gipsy life. And thus we read:—

"Those sons of the twice-born, who are said to be degraded, and who are considered as low-born, shall subsist only by such employments as the twice-born despite.

"Sittes by managing horses, . . . Atalashthas by caring disorders, . . . Magalhas by travelling with membrandize." 2

Greater honour is given to occupations which could be carried

Mone, vii. 129—123. Aute, ch. ii. p. 54. Mane, r. 46, 47.

on within assertified precincts; and therefore, leading manay at interest is one of the respectable means of acquiring property. Trade seems to have been carried on then by natives, as since by Europeans in India, by a system of "advances." The rate of advance was, however, placed under legal regulation.

"A lender of money may take, in addition to his capital, an eightfeth part of a hundred by the month.

"Or he may take two in the hundred by remembering the duty of good men; for by taking two in the hundred, he becomes not a sinner for gain.

"He may thus take, in the direct order of the classes, two in the handred (from a Bráhman), three (from a soldier), four (from a Vaisyn), and five (from a mechanic or Sudan), but never more as interest by the month."

Respecting toans, the re-payment of which is subject to the contingency of the safe arrival of goods sent by sen or by land, and also regarding the price chargeable as freight, we read:

"A lender at interest on (the risk of) safe carriage, who has agreed on the place and time, shall not receive such interest, if (by accident) the goods are not carried to the place, or within the time.

"Whatever interest (or price of the risk) shall be settled (between the parties) by men well acquainted with sea-voyages, or journeys by land, with times and with places, such interest shall have logal force." 3

"For a long passage, the freight must be proportioned to places and times; but this must be understood of passages up and down rivers. At sea there can be no estiled freight."

Tolls at ferrys are carefully determined:-

"The toll at a ferry is one pana for an empty enet; ball a puna for a man with a load; a quarter for a beast used in agriculture, or for a woman; and an eighth for an unleaded man.

"Waggens filled with goods packed up, shall pay tell in proportion

Mean, x. 115.

I Ibid, viil. 140-142.

Manu, viii. 156, 157.

¹¹⁵d, 106.

to their value; but for empty vessels and hage, and for poor men ill-apparelled, a very small tell shall be demanded.

"That a man who passes a toll-office (at night), or who makes a false enumeration (of the articles bought), shall be fined eight times as much as their value."

For persons in difficulties, or troubled for ready money, it appears to have been the custom to pown their goods, or raise money on goods or land. Amongst many regulations on this, are the following:—

" A pledge must not be used by force, the promee so using it must give up his whole interest, or must satisfy the powner, (if it be speided or worn out.)

"Neither a pledge nor a deposit are lost to the owner by lapse of times." 2

Only, if for ten years the owner sees his chattel enjoyed by others, and says nothing, that chattel shall not be recovered, unless the owner be an infant or an idiot. Some of the regulations regarding pledges doubtless refer to the case of men whose wants are beyond their means, but more often they refer to the usual transactions of commerce, and are made in a practical, earnest spirit, showing that they meet a want actually experienced.

"Interest on money, received at once (not month by month, or day by day, as it coght) must never be more than enough to double the debt (that is, more than the amount of the principal paid at the same time), on grain, on fruit, on wool or hair, on beasts of borden (last to be paid in the same kind of equal value), it must not be more than enough to make the debt quintuple.

"Stipulated interest beyond the legal rate, and different from the (preceding) rule, is invalid: and the wise call it an usurous way (of leading), the leader is entitled at most to five in the bundred."

" Interest upon interest " is objected to, also " interest exacted

Manu, viil, 404, 405.

¹ Ibid, 400.

² Ibid, 144, 145.

(as the price of the risk, where there is no public danger or distress.")

"He who cannot pay the dobt (at the fixed time), and wishes to renew the contrast, may renew it in writing (with the creditor's assent), if he pay all the interest then due."

"But if (by some unavoidable accident) he cannot pay the whole interest, he may insert (as principal) in the renewed contract so much of the interest accord as he ought to pay."

The prices of salcable commodities are to be determined by men acquainted with such commodities, ene-twentieth of the profit on sales being due to the king. The verse which we next quote must be received with allowance.

"Let the king establish rules for the sale and purchase of all marketable things, having duly considered whence they come (if imported), and (if experted), whither they must be sent; how long they have been kept, what may be gained by them, and what has been expended on thom." *

It is an interesting verse, imaginet as it gives farther evidence of the importance attached to commerce; but we do not believe that if a king or other authority had seriously interfered with trade, there would ever have been any trade of sufficient importance to have needed the regulations.

In the same spirit it is said that-

"Once in five nights, or at the close of every half mouth (according to the nature of the commodities), lot the king make a regulation for market prices in the presence of those (experienced men).

"Let all weights and measures be well ascensized by him, and once to six months let him re-examine them."*

We are inclined to believe that, in point of fact, the "experienced men" made the regulations, independent of the king. The money used is thus described:—

Manu, viii. 151—154.
 Ibid, 155.

Manu, vail, 401.
 Ibid, 402, 403.

"Those names of copper, silver, and gold weights, which are conmouly used among men, for the purpose of worldly business, I will now comprehensively explain.

"The very small mote which may be discerned in a sucheam passing through a lattice is the least visible quantity, and men call it transcent;

" Eight of these transcense are supposed to be equal in weight to one minute poppy seed; three of those seeds are equal to one black mustardaged; and three of those last to a white mustard-seed;

"Six white mustard-seeds are equal to a middle-sixed barleyopra: three such barleyearns to one raktika, or send of the Genia."

We thus find that one hemp-seed (gunja) was the weight called rektike, or rati, but the weight of hemp-seeds vary according to the soil and climate in which they are grown, and the length of time they have been kept, and the atmosphere to which they have been exposed. Consequently, Mr. Thomas found, "in attempting to ascertain the relation of the weights of ancient and modern days, and to follow the changes that time and kenl enstone may have introduced into the static laws of India," that the expital point to be determined was the "true weight of the rati, as it was understood and accepted when the initiatory metric system was in course of formation." From the work just cited we learn also that, when the Mohammedans first entered Bengal, they found an exclusive courie, or shellcurrency, "assisted possibly by bullion, in the larger payments, but associated with no coined money of any description." 2

According to Manu, trade and banking were accupations assigned to Vnisyas, -men who received "a second birth," and were a sacred thread; but so many panetilious ceremonies were required from men so privileged, and so many useful occupations forbidden to them, that from these causes, and also owing to

^{&#}x27;Mono. viii. 181—194.
'Initial Coinage of Bongel. By E.
Thomas, Esq., in J. R. A. S., vol. it.
New Series, p. 150.

'Initial Coinage of Bongel. By E.
Thomas, Eng., in J. R. A. S., vol. it.
New Series, p. 147.

mixed marriages, it came to pass that a considerable amount of the necessary work of life was carried on by men who were no thread, by mixed castes, or even by those whom the Code entitles "low-born."

Catching wild beasts in toils, or animals that live in holes, catching fish, taming elephnots, managing horses, and driving cars, are occupations to be followed by the low-born. And even "striking musical instruments," joinery, masonry, painting and writing, are enumerated as mechanical employments permitted to one degraded, or to a Súdra in distress.

On these, and on many other points, the theory of the Code sets up a most confused and narrow standard of right and wrong. But men are better than their theories; and, usually, where the Code is practical, a moral standard is recognised. We will instance the regulations concerning drunkenness and gambling. "Cudgelphyers, bexers, actors, and men addicted to gaming or drinking," are cited as persons possessed by the bad or "passionate" quality. Drinking forbidden spirits is ranked with the crime of killing a Brahman; and even smelling at any spirituous liquor must be avoided by a Brahman, test, "stupefied by drunkenness," he might "pronounce a secret phrase of the Veda;" and—

"When the divine spirit, or the light of buly knowledge which has been infessed into his body, has once been sprinkled with any intoxicating liquor, even his priestly character leaves him, and he sinks to the low degree of a Stdrs."

Elsewhere it is said, that a twice-born man must atone for drinking spirit of rice by drinking spirit in flame; and that a drunken priest will migrate into the body of a worm. Drinking

Manu, z. 32, 49, 47.

Ihid, viii. 45.
 Ibid, z. 49, 99, 100.

⁵ Meno, z. 07, 98.

^{*} Third, xi. 90. * Third, xii. 66.

water from a vessel in which spirits have been kept, or giving away spirits, must be atousd for; and if a Bráhman, "who has once tasted the holy juine of the moon-plant, even smell the breath of a man who has been drinking spirits, he must remove the taint by thrice repeating the advatrt, while he suppresses his breath."1 A soldier, merchant, or priest, drinking arak, mead, or rum, are offenders in the highest degree.

Nevertheless, "stealing spirituous liquors," or "materials for making spirituous liquor," was punished as other thefts."

By no vice do the ancient Hindus appear to have been so constantly termented as by gambling. "Learn at present," says the Code, "the law concerning games of chance,"

"Gaming, either with inanimate or with enimated things, let the king exclude wholly from his realm; both these modes of play couse. destruction to princes.*

"Such play with dice (and the like), or by matches (between rams and cocks), amounts to open theft, and the king must ever be vigilant in

suppressing both (modes of play).

"Let the king panish corporally, at discretion, both the gamester and the keeper of a gaming-house, whether they play with inanimate or animated things.

"Gamesters, public dancers, and singers, revilors of scripture, open heretics, sellers of spirituous lignor, let him instantly banish from the kowa Pa

And further, to discourage this and other vices, it is decreed that money

". jdly promised (to musicians and actresses), or lost at play, or due for spirituous liquers, the son (of the surety or debter) shall not (in general) be obliged to pay." 6

Much pains is taken to enforce honesty. A man who paits

¹ Manu, xi, 149—150. ² Ibid, viii. 285.

[&]quot; lbid, 326, 329.

<sup>Maint, ic. 221.
Paid, 222. 224, 225.
Paid, viii. 159.</sup>

good grain at the top of his sack, whilst the grain beneath is bed, must be punished. So must a washerman, who mixes the clothes of one person with those of another, or allows any one but the owner to wear them. But many of the punishments announced are rather ludicrous than earnest.

A man who steads gold from a Brithman will get sore fingers; a man who steads dressed grain, dyspepsis; an unauthorised reader of acripture, dumbuess; the steader of a lamp, blindness.

Of the same character are the transmigrations which await thieves:

" If a man steal grain in the busk, he shall be born a rat : if a yellow mixed metal, a gander.

" If he seed flesh-meat, a vulture; if oil, on oil-drinking bootle.

" If exquisite performes, a mosto-rat; if potherbs, a pracock; if dressed grain, a percupine." **

But these passages merely show the erratic and perhaps humorous element in Hindu imagination. Truth and honesty are enforced with carnestness and solemnity. "On the denial of a debt, which the defendant has in court been required to pay," witnesses must be called. Familiar friends, menial servents, those who have a pecuniary interest, and enemies, cannot be admitted as witnesses.

"One man, untainted with covetousness (and other vices), may (in some cases) be the sole witness, and will have more weight than many women, because female understandings are apt to waver; or than many other men who have been turnished with crimes."

A man who gives false witness falls headlong, after death, into a region of horror. His soul gives evidence against him, and the gods see him.

[·] Мапи, тій. 396.

³ Ibid. ni. 49-59.

Manu, vii. 62, 63, 65.
 Ibld, viii. 52, 77, 76.

"The sinful have said in their hearts, 'None sees us.' Yes, the gods distinctly see them; and so does the spirit within their breasts.

" In cases where no witness can be had, between two parties opposing each other, the judge may sequire a knowledge of the truth by the each of the parties, (or) if he cannot (otherwise) perfectly ascertain it."

The solemnity of an oath is then dwelled upon; and it is said, that he "who takes an oath in vain, shall be punished in this life and the next." To increase the value of the oath, the judge is directed, on great occasions, to cause the accused to "hold fire, or to dive under water; or, severally, to touch the heads of his children and wife."

"He, whom the blazing fire burns not, whom the vator soon forces not up, or who meets with no epocdy misfortune, must be held veracious in his testimony on path."

These modes of accertaining the truth of testimony, or the innocence of persons accused, are called trial by ordeal. We shall have occasion to enter more fully into the subject when treating of the later Code of Yājnavalkya.

The fourth caste, according to the Code, includes all who are not privileged to wear the sacred thread. They are created from the foot of Brahma, meaning at first, probably, that they were the conquered aborigines. Brahmans say they were created to wait upon the twice-born; and that never, under any circumstances, can a Südra escape from the servile state into which he came by birth. A Südra cannot wear the sacred thread; therefore, a Südra cannot offer fire-sacrifice, or read the Veda, or even hear the Veda read. A twice-born man is forbidden even to read the Veda to himself, if a Südra be present. For a Brahman to teach the Veda to a Südra, was a great sin; and to receive money for doing so, was still more unpardonable.

"They who receive property from a Sudra for the performance of

Menn, riii. 85, 100.

^{* 1}hid, 11L

Mann, vili. 114.
 Thid, 115.

rites to consecuted fire, are contemped as ministers of the base, by all such as pronounce texts of the Vedas.

" Of three ignorant priests who serve the budy fire for the wealth of a Sudra, the giver shall always tread on the foreheads, and thus pass over miseries (in the gloom of death)." !

In other passages the twice-born are represented as jealous of Súdras; as, that they must not amass riches, lest by insolence and neglect they should give pain to Brahmans. And again, they must not exercise judicial functions; and if a king should "stupidly look on whilst a Sûdra decides causes, his kingdom will be embarrassed, like a cow in deep mire." Twice-born men are, moreover, warned not to reside in "cities governed by Sildra kings." S Other circumstances lead one to believe, that Hindus of the Arran race evinced so great a tendency to coalesce with the people whom they found already occupying India, that the laws on easte were propounded by the Brahmans, with a view to prevent alliances between the two races; and thus preserve their own class, as well as their religion, from an apprehended degradation. This feeling probably dietated the rules by which n wife is to be selected."

With regard to rights of property, as also to religious rights, Sudras are constantly classed in the Code with women; as-

"Although to attain the celestial world is denied to Sudras, " a woman or a Südmi," may perform acts "leading to the chief temporal good." "6

And women are so absolutely without rights, that they are not merely on a level with Sudras, but with all slaves, servants. and children.

"Three persons,—a wife, a son, and a slave,—are declared by law to

¹ Manu, xi. 42, 42. ² Ibid, vth. 21. ³ Phid, iv. 61,

^{*} The Code is, however, inconsistent on this point; for there are verses saying, that "even from poison may nectar

be taken," and "even from the Surest family a woman bright as a gem." And such a woman may "a believer in Scripture reselve."—II, 288—240.

See pt. 209. Manu, ii. 223.

have (in general) no wealth exclusively their own; the wealth which they earn is (regularly) acquired for the man to whom they belong.1

"A wife, a sou, a serrant, a pupil, and a (younger) whole brother, may be corrected, when they commit finalis, with a more, or the small shoot of a cane.

" For women, children, persons of crazy intellect, the old, the poor, and the infirm, the king shall order punishment with a whip, a twig, or a rope," A

There is ample evidence, however, that Hindus awarded love, admiration, amusements, jewels and other orannents, liberally to a beloved wife. The peculiarity of the system being, that a woman could have nothing of her own, the Code requires that a man should receive and support constantly a wife given by the gods, if she be virtuous, even though he married her not from inclination.

"To be mothers, were women created; and to be fathers, men; religious rites, therefore, are ordained in the Fede to be performed (by the husband), together with the wife."

And on announcing that women cannot be invested with the sperced thread, it is added:-

"The nuprial coremony is considered as the complete institution of women, ordained for them in the Veda. "5

And, since women can have no happiness except in marriage, it is announced to be the duty of every man to $^{\alpha}$ give his daughter in marriage, according to law, even though she have not attained her age of eight years." If no suitable bridegroom has been provided after waiting three years, she may then choose one for herself; but if she "thus elects her husband, she shall not earry with her the ornaments which she received from her father." And, moreover, she cannot, under any circumstances, transmit

Mann, viii. 416.

Fold, 299.

Phid, iz. 230.

Manu, ix. 96, 97.

lbid, il. 67, 92. lbid, ir. 87.

her rank to her children. The son of a Súdra, by a woman of a twice-born caste, is "the lowest of mortals.";

On the other hand, if men of the twice-born classes marry women of the lowest class, they very soon degrade their families. and progeny to the state of Súdras,2 If a Brahman take a Sudra (as his first wife), he even sinks to the regions of terment.

The reason given for this strict prohibition is-

"His escrifices to the gods, his oblations to the manes, and his hospitable attentions to strangers, must be supplied principally by her; but the gods and manes will not est such offerings, nor can heaven be attnined by such hospitality." *

If a man marry again, the other wives may be of inferior rank. without injury to him; but their children will be of lower mak. More liberty in marriago is, of course, allowed for a man than for a woman. But Hindu institutions are remarkable for never recognizing woman apart from her relationship to man. woman belongs to the man.

- "To be mothers, were women created."
- " Day and night must women be held by their protectors in a state of dependence; but (in lawful and innocent recreations), though rather addicted to them, they may be left at their own disposal.
- "Their fathers protect them in childhood; their husbands protect them in youth: their sons protect them in age: a woman is never fit. for independence.
- " Let the busband keep his wife employed in the collection and expenditure of wealth, in purification and female duty, in the preparation of daily food, and the superintendence of household atensils." 6

In poems and dramas, women are represented as very loving and much loved; but there is absolutely no resource for women who have had busbands or no husbands. And this seems to have led,

Manu, v. 12.

^{*} Iboit, Et. wa.

² Ibid, 17.

Menu, ül. 18.
 Ibid, ir. 66.
 Ibid, 2, 9, 11.

by degrees, to famile infanticide, wherever women superabounded, and also to the dreadful custom of widows burning themselves on the funeral piles of their late husbands. The Code does not hint at such a practice, but it gives reiterated precepts on the necessary dependence of women. Even if the husband he devoid of good quadities, or enamoused of another woman, "yet a husband must constantly he revered as a god by a virtuous wife."

"No estrifice is allowed to women, apart from their bashands; no religious rite, no fasting. As far only as a wife honours her tord, so far she is exalted in heaven."

She must do nothing unkind to him, be he living or dead :

"Let her emaciate her body, by living voluntarily on pure flowers, roots and fruit; but let her not, when her lord is decreased, even pronounce the name of another man.

O Let ber continue till death forgiving all injuries, performing barshduties."¹

And thus "she will ascend to heaven." But never "is a second husband allowed in any part of this Code to a virtuous woman."

The virtues which the Code inculoases upon the Kalattriya class, whether kings or soldiers, are bravery and mercy.

"Never may a noble monarch, guardion of the people, fly, Should a greater foe assail him, or a lose his arms defy."

His peculiar duty is to protect his people; and, so long as he does that, he may take "even a fourth part (of the crops of his realm), at a time of argent necessity (as of war or invasion)."

The modes by which warfare should be carried on would be worthy the attention of any one interested in military tactics, but cannot be admitted in this compendium. We must, however, note that "a pitched battle" should, if possible, be avoided; but when, by the king's valour, the enemy is routed,—

Mane, v. 154—168; 160—163.
2 Ibid, vii. 67.
2 Ibid, z. 118.

"Having conquered a country, lot him respect the defices (adored in it), and their virtuous priests; lot him also distribute largesses (to the people), and cause a full exemption from terror to be proclaimed."

The rules for soldiers in battle are also singularly considerate. Sharp weapons concealed in wood are forbidden; also poisoned arrows. A man in a car on herseback must not strike one on the ground, or a suppliant. And further, a man engaged in combat, must—

"Space him whom his long bair, loosen'd, blinds, and hindors from to fly;

Spare him, if he sink, exhausted; spare him, if for life he crave;

Spare him, crying out for mercy, 'Take me, for I am thy slave !'"

The temporal advantages claimed for ambitious Brahmans in the Code are extravagant; but the ideal which it presents to us of a religious and learned Brahman is quite beautiful. An unlearned Brahman, they say, is no better than "an elephant made of wood, or an antelops made of leather." Or again; a "Brahman, unlearned in hely writ, is extinguished in an instant, like a fire of dry grass." Or, "as liberality to a fool is fraitless, so is a Brahman uscless, if he read not the hely texts." But if he "has read (and understands) the Veda," he becomes the highest object of worldly reverence.

"He who truly and faithfully fills both cars with the Voda, must be considered as equal to a mather. He must be revered as a father; him the pupil must never grieve.

"A man is not, therefore, aged become his hair is gray; him surely the gods consider as aged who, though young in years, has read (and understands) the Veda."

[!] Manu, 16. 199—201. ² Ibld. 90, 91.

¹ lbid, & 157.

¹ Third, illi. 168.

Manu, il. 168.

¹ Ibid, 156.

It may here be remembered, that in order to sanctify a twice-horn man, whether Brihman, Kahattriya, or Vaisya, certain sans-kôras, or essential ceremonies, were requisite, which are fully described in the Grihya Sutras, and are referred to by Manu. About the eighth year, and certainly not later than the sixteenth, the investiture, hallowed by the glyatri, must take place,—this being the investiture called a second birth.\(^1\) The youth extends his right hand whilst the cord is passed over his head and fixed on his left shoulder; and until these ceremonies be completed he is not permitted to pronounce any secred text, because he is on a level with a Sudra until he has obtained the new birth. But having received investiture, a Brahman youth must live for many years with a venerable preceptor, called his Achdrya.

Reverence for a teacher and for elders is strongly inculented. If a young man be sitting on a couch and a superior approaches, "let him rise to salute a superior."

- "The vital spirits of a young man mount agreeds (to depart from him), when an elder approaches; but by rising and salutation he recovers them.
- "A youth, who bubitsally greets and constantly reveres the aged, obtains an increase of four things: life, knowledge, fame, strength.
- "After the word of salutation, a Brideness must address an older, saying: 'I am such so one,' pronouncing his own name.
- "The priest who girds his pupil with the secrificial cord, and afterwards instructs him in the whole *Veda*, with the law of sacrifice and the secred *Upeniabada*, holy sages call an *Achiepa*."

He who gives secred knowledge is a more venerable parent than the natural father; "since the second or divine birth ensures life to the twice-born, both in this world and hereafter sternally."

" As he who digs deep with a spade comes to a spring of water, so the student, who bumbly serves his toscher, attabas the knowledge (which lies deep) in his teacher's mind."

Manu, ii. 69.

In conclusion, be it observed, that the sun must never rise or set whilst the student lies relesp:

" Let him adope God, both at suprise and sunset, as the law ordains."

A community so carefully trained under Brahmanical influences was not likely to disappoint entirely their Brahmanical organizers; but neither would it entirely realise the idea proposed.

There are so many interesting passages in the chapter dedicated to a student's duties, that it is difficult to omit them; but we have but small space for the remainder of the Brahman's life, and must therefore pass on to the period when the student is at liberty to return home "and assume the order of a married man."

"Let the twice-born man, luving obtained the consent of his venerable guide, and having performed his ablution with stated necessaries on his return home, as the law directs, esponse a wife of the same class with himself, and endued with the marks of excellence."

She must not be related within the sixth degree. She must have good health; must not be immederately talkstive; must not have the name of a constellation, of a tree, or of a river, of a barborous nation, &c.; she must walk (gracefully), like a phenicopterus, or like a young elophant; must have hair and teeth moderate respectively in quantity and in size, &c., &c.; and must not have residish hair.

Having married, let the Brahman pass the second quarter of his life in his own house; but "let him never, for the sake of a subsistence, have recourse to popular conversation." •

The Britman, keeping house, is exhorted to perform daily, without sloth, his peculiar duty; but he must not gain wealth by music or dancing, or any art which pleases the sense. By studiously improving his intellect, let him preclude excessive attachment to such pleasures.

Maga, II. 119—122 ; 140, 215, 222.
 Ibid, iil. 4.
 Ibid, iv. 1—11.

"Let him pass through this life bringing his apparel, his discourse, and his frame of mind, to a conformity with his age, his occupations, his property, his divine knowledge, and his family." \textstyle{1}

Oblations to consecrated five, at the beginning and end of day and night, and at the close of each fortnight, are prescribed; and "at the end of the year let his oblations be made with the juice of the moon-plant." He must also be hospitable, and "take care, to the utmost of his power, that no guest sojourn in his house unhonoured with a seat, with food, with a bed, with water, with essential roots, and with fruit."

"To waste himself with hanger, or to wear old and sordid clothes," is not approved for a Brühman who keeps house.

The third part of a Brithman's life is thus announced:-

- "Having thus remained in the order of a housekeeper, as the law ordeins, let the twice-born man, who had before completed his student-ship, dwell in a forest, his faith being firm and his organs wholly subdued.
- "When the father of a family perceives his anadies become fluxed and his hair grey, and ones the whild of his child, let him then seek refuge in a forest.
- "Abandoning all food enter in towns, and all his household atcustle. let him repair to the lonely wood, committing the caro of his wife to her sons, or accompanied by her (if she choose to attend him).
- "Let him take up his consecrated fire, and all his domestic implements of making oblations to it, and, departing from the town to the forest, let him dwell in it with complete power over his organs (of sense and of action).
- "Let him weer a black antelope's hide, or a vesture of burk; let him boths evening and morning; let him suffer the hairs of his head, his beard and his nails, to grow continually.
- "From such food as himself may eat, let him, to the utmost of his power, make offerings and give alms; and with presents of water, mots, and fruit, let him bonour those who visit his hermitage."
 - " Let him be constantly engaged in reading the Frie; patient of all

oxtremities, universally benevolent, with a mind intent on the Squeme Being; a perpetual gives, but no receiver of gifts; with tender affection for all animated bedies.

"Let him, as the law directs, make oblations on the hearth with three secred fires; not omitting to due time the ceremonies to be performed at the conjunction and opposition of the moon.

"Let him also perform the societies ordained in bonour of the lunar constellations, make the prescribed afforing of new grain, and solemnize hely rites every four months, and at the winter and summer solutions." ¹

Frugality is enforced, penance appears optional. He may est a mouthful less each day of the bright fortnight, or he may live on llowers and roots,—or he may perform other penances.

"Let him slide backwards and forwards on the ground; or let him stand a whole day on tipace; or let him continue in motion, rising and sitting alternately; but at summe, at neon, and at sumset, let him go to the waters and batho.

"In the but season, let him sit exposed to five fires; in the rains, let him stand assocrated; in the cold season, let him wear hand vesture; and let him increase by degrees the austrity of his devotion."

Thus "enduring harsher and harsher mortifications, let him dry up his hodily frame," and then—

"Having reposited his holy fires, on the law directs, in his mind, let him live without external fire, without a manslon, wholly silent. . . .

"These and other rules must a Brahman, who retires to the woods, diligently precise; and for the purpose of uniting his soul with the divine spirit, let him study the various upon hade of scripture."

If he has an incurable disease, he may feed on water and air until mortal frame totally decay, and his soul become united with the Supreme. But if he have no such disease, he may enter on a fourth portion of life, and become a Sannyssin. This state is open only to a man who has passed from order to order, and has made oblations to fire (on his respective changes of state). "After he has read the Vedas in the form prescribed by law, has legally begetten a see, and has performed escriptors to the best of his power, he (has paid his three debts, and he) may then apply his heart to atomal bliss."

But if a Brâhman have not performed these sacrifices, and yet aim at final bestitude, he shall sink to a place of degradation. A very pleasing picture is drawn of the Brâhman in his fourth estate; one, "by whom not even the smallest dread has been occasioned to scatteret creatures."

- "Departing from his house, taking with him pure implements (his waterpot and staff), keeping silence, unallured by desire of the objects near him.
- Alono let him constantly dwell, observing the happiness of a solitary man, who neither forsakes nor is forsakes.
- "Let him have no colinery fire, no decisite; let him (when very hungry) go to the four for food; let him patiently bear disease; let his mind be firm; let him study to know God, and fix his attention on God alone.
- "An earthen waterpot, the roots of large trees, coarse vesture, total solitude, equalities toward all creatures,—these are the characteristics of a Brühman set free.
- "Let him not wish for douth; let him not wish for life; let him expect his oppointed time, as a bired servent expects his wages.
- "Let him hear a repronchful speech with patience; let him speak reprocelefully to no man; let him not on account of this (final and feverish) hedy, engage in hestility.
- Delighted with meditating on the Supreme Spirit, sitting fixed to such moditation, without needing anything certify, let him live in this world seeking the bliss of the next."⁹

In this fourth state, his bair, nails and beard, are to be clipped; and bearing with him a dish, a staff, and a water-pot, he must wander about continually.

" Only once a day let him demand food.

¹ Manu, vi. 25, 29, 31, 36, 40.
2 Ibid, 41—45; 47, 49, 52.

"At the time when the smake of kitchen fires has ceased, when the pestle lies mediculess, when the charcoal is entinguished, when people have eaten, and when dishes are removed (that is, late in the day), let the Sannyssia always beg food.

"For missing it, let him not be sorrowful; nor for gaining it, let him be glad: let him care only for a sufficiency to support life."

The Sannyssin is forbidden to explain omens and prodigies, or to gain daily support by skill in astrology and palmistry, to which occupations his reputation for sanctity would probably tempt him. On this account, also, he is forbidden to attract attention by having long hair or nails. The aim is, that he should conquer not only bodily appetites, but desire of approbation and sympathy.²

"By the coercion of his members, by the absence of hate and affection, and by giving no pain to sentiont expatures, he becomes fit for immortality.

"Let him reflect on the transmigrations of men, caused by their simful deeds, on their downfall into a region of darkness, and their temperats in the mansion of Yama.

"On their separation from these whom they love, and their union with those whom they laste, on their strength, overpowered by old age, and their bodies racked with disease.

"On the misery attached to embodied spirits, from a rielation of their duties, and the imperishable blins attached to them from their aboudant performance of duties.

"For the sake of preserving minute spituals by night and by day, let him walk, though with pain to his own body, perpetually looking on the ground.

"Let him observe the progress of this internal spirit through various bodies (a progress) hard to be discerned.

"He, who fully understands the perpetual emnipresence of Ged, can be led no more captive by criminal acts; but he who possesses not that sublime knowledge, shall wander again through the world.*

" A mansion, with bones for its rafters and beams; with nerves and

Manu, vi. 54—57. ¹ Ibid, 50, 52. ¹ Ibid, 60, 61, 62, 64, 68, 72, 74.

tendens for cords; with muscles and blood for morter; with skin for its outward covering.

"A reancion, infested by age and by sorrow, the sent of muledy, hurassed with poins, hunnied with the quality of darkness; such a mansion of the vital soul let its occupier always cheerfully quit.

"As a tree leaves the bank of a river (when it falls in), at as a lord leaves the branch of a tree (at his pleasure); thus, he who leaves his body (by necessity or by legal choice), is delivered from the revening shark (or erospedile) of the world."

i Monu, vi. 76, 77, 78.



CHAPTER XVI.

CODE OF YAINAVALKYA.

Thus Code or Dharma-Süsten ranks as second in importance to that of Mann. It is much shorter, and although without date, shows many signs of more recent origin. It is not, however, so attractive as its diffuse, but connectly poetical, predecessor. Its topics are similar, namely :—Achâra (custom, caste), Vyavahāra (laws affecting property), Prâyaschitta (penance and expistion);—these being the three points on which every complete law-code is expected to treat. The author, or medium through which the inspired contents were communicated, is supposed to be Yājnavalkya, a holy personage who fived in Mithilâ, now called Tirhut. He is thus addressed:—

- "The Munis, after advention to Yajnavalkya, Lord of Yogis, thus addressed him:-
- " Reyond to us the several duties of the castes, of the orders, and of the others."
- "The Prince of Yogins, who then abode in Mithila, meditating for a moment, said to the Munis:—
- ". Hearkon to the rates of duty in the country of the black ante-lope."

The prince of Yogins next mentions fourteen "repositories of

the sciences and of law;" these being,—"the four Vedas, the Puranas, the Nyaya, the Mindipsa, the Dharma-Sastres, and the six Augus."

He next gives a list of twenty persons who have promulgated Dharma-Såstras:—Manu, Atri, Vishnu, Hårita, Yājnavalkya, Usanas, Angiras, Yama, Apastamba, Samvarta, Kātyāyana, Brihaspati, Parāsara, Vyāsa, Sankha, Likhita, Daksha, Gotama, Sātātapa, and Vasishtha. And then the idea of law is explained.

"The Srati, the Smriti." the practice of good men, what seems good to one's self, and a desire maturaly considered,—these are declared to be the root of Law.

"Four learned in the Vedas and in the Low, form a Court or Trainidyo. Whatever is declared by this (Court), or by a single person who has, in an eminent degree, knowledge of the soul in its relations,—the same should be (hold as) Law."2

Part of the first book of Yājoavalkya, and the whole of the second, have been translated into English by Dr. Röer, and Mr. Montriou, of Calcutia; and we have also the whole Code translated into German by Professor Stenzler. These translations enable us to observe that, whilst some subjects are treated of precisely as Mann treated them, the two Codes are by no means identical. We propose, therefore, to transcribe a few passages, choosing, for the most part, such as show a progressive change in customs, or as are in themselves of interest.

And here we may first observe, that writing is referred to as freely as if the work had been composed at the present time.

"The representation, as made by the plaintiff, is to be put in writing, in presence of the defendant; the year, month, half-month, day, names, caste, An., being given."

The answer must also be given in writing, the defendant being

² Mijnaralkyn, k, 7, 9.

According to Mann, ii. 10, the former are the Vedas, the latter the Dharma-Statres.

required to furnish a written statement in support of his assertions. In another verse it is stated, that "legal proofs" are "writing, possession, and witnesses." The suspicion which attached to witnesses in a court of justice, and the modes taken to test their veracity, are very characteristic of India. Hindus are close observers of expression of countenance, manners, and gestures; and when a man comes into court, if he "moves from place to place," if he lick the corners of his mouth, if his fore-head sweat, if he change colour, if his words come stammering from a dry throat, if he make no response to word or look, if he contract the lips, thus changing his natural manner, "he is to be set down as false in his complaint," or, if he be a witness, as false in his testimony.

Belonging to the same system of suspicion and superstition are the trials by ordeal, which are thus described.

"The scales, fire, water, poison, the succed draught,—these are the ordeals for encolpution, in case of grave accusations, if the accesser be prepared to pay a fine.

"Whom it is agreed on, one of the parties shall perform (the ordeal), the other be in readiness to pay the fine. Even without a fine, there shall be trial by ordeal, in case of treesen or great crime.

"(The accused,) being summaned, shall, after bothing at sucrise, and fasting, be made to go through the several ordeals, in presence of the moment and the Brahmans.

"The scales are (the ordest) for women, children, uged men, the blind, the lame, Brahmans, and these nifficted with disease. Fire or water, or the seven barleyearns' weight of poison, are (the ordest) for a Sadra."

After stating that these severe endeals are not to be resorted to where the debt is less than a thousand panes, or the offence is not a great crime against the king, it is said, that the accused, having been placed in the scales by those who understand the art of weighing, utters the following invocation:—

^{&#}x27; Xājaavalkya, il. 6, 5. 1 1564, 22.

Yéjnereléye, ü. 19—15.
 Ibid, 95—96.

"O scales! made by the gods, of old, the abede of truth; therefore do ye, propitious ones, declara the truth and liberate me from suspicion! "If I be an exil door, then bear me down, O mother! If I be pure,

cerry me upwards | "1

In ordeal by fire, seven leaves of the sacred assutths tree are placed in the hands of the accused, who thereupon says:—

"Thou, O fire, dwellest in all created things! O purifier, in testimony of innercence and guilt, do thou in my band, make known the truth!

"When he (who suffers the orderd) has thus spoken, let a smooth red hot iron ball, of fifty pulses' weight, be placed upon both his bands.

"Carrying this, let him slowly walk across soven circles, of sixteen fingers' breadth diameter each, with an interval of the some measure between each," "

If the accused escape with unhurat hands, he is pure or innocent,

In the trial by water, the accused is submerged whilst a swiftfooted man shoots an arrow, runs after it, and returns. His prayer is—

" By the power of truth, O Vasuna, sare me," 3

Ordeal by poison requires that the accused should take a certain weight of acouste, the srings of the Himalayas, whilst saying—

"Thou, O poison, Brahma's son, art ordained for truth and right; free me from the accusation, and be to me, by the power of truth, a drought of immortality."

In the Code of Mann neither scales nor poison are mentioned, and the whole subject of trial by ordeal occupies but two verses. M. Emile Schlagintweit has lately made trial by ordeal or "Got-

⁴ Xājaimalkya, ā. 101, 102.

² Ibid, 104-106.

Ibid, 108.

^{*} Renita Schlagintweit.

³ Yajnavalkya, ii. 110,

tesurtheile," the subject of a lecture, in which he shows that this mode of testing innocence is very old, and by no means peculiar to India. He observes, that in India the oldest form is that of walking through fire; and he gives a hymn from the Atharva-Veda composed for such an occasion. This form of trial he also finds in the Panchavinsa-Brildmana of the Samu-Veda, and in the Antigone of Sophoeles, proving that it was not unknown to the uncient Greeks.

In vol. xxxv., p. 14, of the Journal of the Asiatic Society of Bengal, Professor G. Bühler (of the Elphinstone College, Bombay), gives a translation of the Vyavshāra-Mayūkha's chapter on ordeals; and from this we learn that some modifications were made in these trials in after years. The opening sentence is: "Here (begin) the ordeals. They are used to decide matters which are left undecided by human evidence."

The kinds of ordeals are not only scales, fire, water, poison, but in addition, rice and hot exins. In describing what persons are fit subjects for the several kinds of trial, some details are added to those given in Yhjuavalkyn; as, that children and women should not be immerged in water, nor sick, old, or weak men. "When they are immerged they always die."

"Nor shall they take into their hands hot iron," &c.

Kātyāyana is quoted as saying-

"Let him (the judge) not give the orderl by fire to smiths, nor (that by) water to those who (by their profession) have to work in water (as divers, &c.), nor by any means poison to those who know the application

"As for peocl,
That there was none, and so he brouged our keer;
And we were ready in our hands to take
Bars of hot iron, and to walk through fire,
And call the gods to witness none of us
Had done the deed, our know who connected in."

That works or Strengton, —E. H. Pinnepton, vol. i. p. 160.

¹ Mr. Fluraptre has thus translated the lines referred to 1—

of charms; and let not a man who has a discuss of the mouth undergo the ordeal of the rice-grains. $^{-1}$

Kâtyûyana is also quoted, as allowing substitutes, in case the person to undergo the ordeal is unable to do so. Rules, regarding the time when the different ordeals should take place, are numerous; and these are followed by rules on the place in which it should take place. Pittimaha says:—

"The scales must always be made to turn towards the cast, immoveable, in a pure place, near to the flag, in the half (of justice), or in the paternty of the king's (palace), or on a crossing."

When the arrangements are made-

"Then let the judge who is conversant with the religious law, invoke the gods according to the following rule:—turning towards the east, and joining his hands, let him speak: 'Come, come, divine Dharms, approach this ordeal, tagether wish the Lokapidas (eight protectors of the world), and the crowds of Vasus, Adityas, and Maruts.' But if he has brought Dharms to the scales, he should assign to the subordinate gods their several places."

Pitamaha also says -

"The king should order (his people) to construct a half for the scales, which (is) bread, high, resplendent, possessing an instrument for (shutting) the doors, which contains (jura with) water and the like, which is well furnished."

The wood used for creeting scales should be Khādira, and free from clefts. If there be no Khādira, Sinsapa, or Sāla, or iron-wood (arjuna), or Tinisa, or, lastly, red sandal-wood may be used. During the cutting, prayers should be addressed to Soma and to Vanaspati, in muttered tenes. The prayer, or mantra, addressed to Vanaspati is Rig-Veda iii, 8, transferring the qualities of the Yūpa to the scales by a Sanskrit forenda.

Fage 18. * Page 21. * Page 20. * Page 24.

Prayers are indicated appropriate to each trial. And then, in describing the trial by red hot balls, very minute directions are given as to what he may hold in his lands. Pittienha (says):

"Let him place in his hands seven pippule leaves, unground rice, flowers, cards, and tie them there with a string." !

The rule for the ordeal by water is, Pitamaha says,-

"A wise (judge) should order to be under a place (purified by the application of cow-dung); then he should devoutly worship arrows, with temps, and income, and flowers."

The ordeal by hot misha-grains made of metal is described with much minuteness.² An iron, copper, or earthen vessel, must be filled with clarified butter and oil. Place in it, when well-heated, a golden misha-grain. "(The accused) should take out the hot misha with the thumb and (first) finger. If he does not more the ends of the fingers, or no blister comes, he whose fingers are not hurt is (considered) innocent according to the law."

The ordeal by rice-grains is also described; "but the maxim is, that the ordeal by rice-grains should be allowed in case of theft only, not otherwise."

The Chinese traveller Hiouen Theory witnessed trials of this description; and, indeed, they seem to have been always in vogue, especially in Thibet, Kumuon, and other northern districts.*

But, to return from this digression on ordeals. We observe that the punishments appointed for specified sins are usually much the same in the Code of Yûjoavalkyn us in the earlier Code of Manu; but there are differences. In the case of gaming, for

Fego 36.

Page 45.

hit.

Miss Eden witnessed a trial by rice when marching up to Simils with the Governor-General's comp, in January, 1938. One men out of Iwenty-two was

meable to spit out the rice-powder; but neither Miss Eden nor his fellow-servants believed him guilty. He was a timid person, but translets and money had always been safe in his charge.—
Up-the-Country, vol. i. p. 10%

instance; in Mann it is absolutely forbidden, but the Code of Yājnavalkva states—

" If a professed gambler win at play (as much as) one hundred (panas), he shall pay to the beeper of the house one-fifth; others shall pay (the keeper) a tenth of their winnings.

"The latter (in consideration of having (royal) protection, shall pay the portion stipulated to the mountch, shell make over all stakes wen to

the winner, shall be true of speech, and forbearing.

"The monarch shall enforce payment of wisnings (that is) such as are made in a place kept by a licensed gaming-house-master paying the myal dues, among known players, meeting openly; in other cases, not.

"They who manage suits (arising out of the games), also the wit-

nesses, are to be such persons as those last described.

"If anyone play with false died, or cheat, the monarch shall have him branded and banished.

"An overseer of the gazges should be appointed, who may thus become familiar with (the persons of repated) thieves.

"The like rules apply to wagers at lighting games, whether of men or brutes.."1

On the disposal of dead bodies, and regarding the parification of these who have tended their dying relatives, Yhjuavalkya is more caplicit than his predecessor:

"A rhild under two years old shall be buried."

Manu also says, that the corpse of a child under two years of age must be carried out by his kinsmen; and in less matter-offact phrase than Yājnavalkya, he adds: * " Having decked him with flowers, let them bury him in pure ground without collecting his bones at a future time." The last scatence means, that the bones of a young child must not be burnt. It seems that an older child may be burned with unconsecrated fire; but that only the twice-horn corpse is entitled to hely fire.

Yajaavalkya, ii. 199—200.
 Yajaavalkya a Gesetzbuch, heratagogehou von A. P. Stensler, iii. 1. Manu. v. 63.

After seven or ten days the relatives must walk to the water, turning their faces towards the region of the fathers, or Pitris, repeating the prayer, "May our sine he atomed."

But heretics, thieves, women of bad character, those who drink and those who have killed themselves, are not cutitled to waterpurification.

After the completion of the purification by water (wasserspende), the grey-haired elders of the family shall sit upon a smooth, soft grass, and relate to the bereaved family histories of former days. The following verses are given as specimens:—

"He who seeks pith (or marrow) in human life, which is as pithless as the stem of the plantain adali, and like unto a water-bubble; such an one is feelish.

"If the fire-fold compounded body dissiplyes into the fire elements, in consequence of the actions to which it gives rise, who shall complain?

"The earth will pass owar, and the ocean, and the gods; how could the form-like world of mortals not pass away?

"Because the tears shod by relatives distress the dead, one must not weep, but must make offerings for the dead, according to one's means."

Whilst listening to such discourse the family shall return home, the children in advance, carefully chewing leaves of the nimba-tree in the door-way. Fire, water, cow-dung, and mustardseeds must also be used before those who have touched the corpse can be pronounced pure.

In the same spirit as the discourse given above from the grey-haired elders, are the rules which this Code gives for the attainment of sanctification and immortality. These do not differ materially from those which have already been recorded from the Code of Manu; but there are some expressions showing that morality was gaining importance as a means of acquiring sanctification.* Purity of mind must be acquired, because, "through purity of mind comes knowledge."

^{&#}x27; Stanster, Ysjnavalkys, in. 6, 9, 10, 11.

^{* 116}d, 62, 68, 48, 67,

"A hermitage cannot cause virtue. Virtue comes from practice. Therefore, what is unpleasant to one's solf, must not be done to others.

Virtue is truth, not stealing, not hating, shame, parity, intelligence, constancy, moderation, controlled senses, knowledge.

"As from a glowing but of iron sparks issue, so from spirit issues the spiritual."

The passages which describe the general unfolding of the universe, of which man's spirit is a portion, are in accordance with Sankhya doctrine, supplemented by the doctrine of the Vedhuta.

The Munis ask how it is that the conditions of men in this life are so various. Yajnavalkya replies, that the action of the spirit determines the state into which a man is born. Some men acquire spirituality after death,—some during life.

Until knowledge is acquired, man must be continually born again. Man must so improve his organs as to be capable of knowledge; but—

" As in a dimmed mirror one cannot see forms reflected, so a spirit, with immoture organs, cannot astain knowledge.

"As in a bitter goard, if it is nuripe, sweet juice counct be found, although contained within it, so is knowledge not found in the spirit, of which the organs are immeture."

The argument here rests on the philosophic dogma, that spirit is one, but diffused through all.

" For, as ether contained in various vessels, is one other; so is the spirit one, and many, as the nun reflected in various vessels of water."

"As the potter, by the help of clay, and a stick, and a wheel, makes a pot, or a carpenter, with struct, wood, and clay, makes a boose, or a silkworm, from the fluid of his own body, makes a cocoon; so the spirit itself causes its various births.

"As an actor paints his body with colours, and nesumes various forms; so the spirit assumes the body which is caused by its deeds.

Stenaler, Yājnavelžya, ili. 141, 142, 144.

The highest condition is obtained through devotion, and devotion is attained by "remembrance of true existence, by attachment to truth, by giving up action, and the nearness of the good,"

"He, whose spirit on the extinction of his body helds fast in reference to the Lord, and whose conviction remains throughout unabaken, attains to the remembrance of his previous births," 1

Amongst other ways of expressing that the spirit of man varies in quantity and quality, it is said that spirit dwells in the heart as a lamp which has innumerable rays,—white, black, variegated, blue, brown, yellow, red. One of these rays breaks through the sheath of the sun, and stretches over the world of Brahma; through this ray the soul attains its highest goal. Other rays make the body shine, but do not secure it from future births.

As the quantity and quality of spirit possessed in this life varies, so also the conditions of men after death vary. There are eighty-eight thousand Munis, it is said, who inhabit heaven for a time, but who will be born again as good seed in the earth to promote the right. But other Munis there are, living "between the seven Rishis and the path of the Elephant," who are smancipated from all work. With them originated the Vedas, Puranas, Sûtras, and, says the text, "Commentaries."

The twice-born who acquire knowledge of the Veda, and return to the forest, attain truth, and are endowed with the highest belief. Such men will dwell in Brahma's world, and return no more to this world. But men who win heaven merely by offerings and penance, come to smoke, . . . wind and rain, . . . and return again to this world. Men who do not know the double way, which is apparently ritual and knowledge, will be born again as snakes, grasshoppers, insects or worms.

The man who has entirely given up his hody to devotion is thus described:—

Seenalee, Ydjuaralkyn, iii. 146, 162, 160, 161.
† fb64, 166 2, 166 6.

"The extended foot resting on the leg, the outstretched right hand lying on the left, the face a little raised, but leaning on the breast;

"The eyes closed,-resting quictly, the teeth parted, the tongue held immoveably on the gums, countenance veiled and imperturbable;

"The senses held in closek, on a sent neither too high nor too low, lethim practice stoppage of breath twice or thrice.

"Then let him think on the Lord, which abides in his heart like a lump, and, resting his spirit firmly on that Lord, let him practise collectedness of mind intelligently."

This description of a Muni so much resembles the Buddhist statues of their Buddha, Sakya-Muni, that the written picture and the sculptured image must unkloubtedly be derived from the same ideal.

Stenaler, Ydjnasulkya, til. 191—194; 107—199.

CHAPTER XVII.

LAW SCHOOLS AND DIGESTS.

THURSTE

Secritrit ion books use used.—Mitchhord.—Digabliga.—Calebrook's translations and project.—Constitution of Hindu family—disided or undivided.—Relipines importance attached to some.—Indoness in Sandrit liberature.—Women wholly dependent on mea.—Claims on property gloca.—Rights of whices.

The Codes of Manu, Yājnavalkya, Parāsara, and other Rishis, are still renerated by the natives of India as works of inspiration; and on swriti alone, or works believed in as Holy Writ, is Hindu legislation based. But customs change, and new events require new interpretations of old decrees. Thus, gradually, successive commentaries, made to suit successive exigencies, become gathered into digests. Such works the Hindus have found indispensable; and although they do not essentially supersede the older codes, in which they originate, they are practically the only works in daily use.

The most prolific source of litigation in India is the law of inheritance, including the rights of sons by adoption, and the rights of women.

First in importance amongst Sauskrit works treating on this

subject, is the Mithkeharft,—a treatise which is acknowledged to be an ultimate authority nearly all over Jadia, whether by Hindus or by the British administrators of justice. The special chapter which treats on the law of inheritance was translated by Colchrooke, together with a commentary by Vijutherwara. This learned pandit assumes a somewhat important position, for he takes each verse of Yajnavalkya and gives the successive opinions which eminent men have pronounced upon it. These opinious he afterwards harmonizes, and concludes with decisions of his own. Belonging to what may be called the same school as the Mitakshara, are some other works in constant use, as the Smriti-Chandrika and the Chintamani, the authors of which agree, Mr. Colchrooke observes, in "deferring generally to the authority of the Mithkahara, in frequently appealing to its text, and in rarely and at the same time modestly dissenting from its anthority,"

But it is not only the Mitakshara and its allies, which those who would justly administer the law in India have to master, The Dâyabhāga, and a treatise on Inheritance by Jimutavilhana. is the authority by which Lower Bengal is guided; and with this work, also, British ruless are required to be familiar. Perceiving the great perplexities which Hindu laws and customs on inheritance occasioned, Mr. Colebrooke published translations from the Mitakshara and the Davabhaga so long ago as the year 1810.1 In a most valuable Preface, Mr. Colcbrooke observes, that "In proportion as the law of succession is arbitrary and irreducible to fixed principles, it is complex and intricate in its provisions;" and "requires, on the part of those entrusted with the administration of justice, a previous preparation by study;

" Two Treatises, on the Higshi Law | published the Vyavahira - Mayükha, translated by H. Borrodaile | the Dayakramassagusha, transisted by P. M. Wynch; and the Daitsha-Mimaosagusi Dubbha-Chandrika, translated by J. C. C. Sutherland,

of Inheritance," Calcultz, 1810. These translations having became extremely scarce, a new edition, with valuable notes, was published at Medras in 1865. by the eminent jurist, Mr. Whitley Slokes. This gentlemen has also re-

for its rules and maxims cannot be rightly understood, when only hastily consulted as occasions arise. Those occasions are of daily and hourly occurrence; and, on this account, that branch of law should be carefully and diligently studied." He then goes on to say, that in Hindu jurisprudence this is the branch of law "which specially and almost exclusively merits the attention of those who are qualifying themselves for the line of service, in which it will become their duty to administer justice to our Hindu subjects, according to their own laws."

Assistance in these difficult questions may also be derived from "Hindu Law," by Sir Thomas Strange, a most genial, pleasing work, which has, however, this disadvantage, that the author, being unacquainted with the Sanskrit language and literature, could not sufficiently connect Hindu law with the psculiarities of Hindu religious belief.

"Principles of Hindu and Mahommedan Law," by Sir William Hay Macnaghten, may be mentioned as yet more useful. This little book was reprinted in 1860, edited by the late Professor Wilson. In the Introduction the Professor says: "The particulars are mostly derived from Mr. Morley's very excellent publication, on the past history and present state of the administration of justice in British India." And to Mr. Morley he refers for fuller details.

These works do not, however, supersede the admirable Preface which Mr. Colebrooke appended to his "Two Treatises;" and, for our purpose, no one equals Mr. Colebrooke. He was fifty years in India, was intimate with the Sanskrit language and with Sanskrit literature, and consequently knew from what religious feeling, or ancient custom, laws now in force had originally sprang. And being, moreover, a calm, just, painstaking man, his interpretations are accepted, not only by European scholars, but by learned and well-principled natives of India.

Preface, il. London, 1839.

² Londou, Sco., 1968.

We will now touch upon some of the points most frequently in dispute, and endeavour to show how they are viewed in uncicut codes and later digests. And here we must begin by recognising the peculiar constitution of a Hindu family. Property was originally held in common. The normal idea of family in India is, that a father holds no property as peculiarly his own, but acts as a steward of the common property, until he gives up family life, retires "into the forest," or dies; and then the son who performs his obsequies takes his place, inheriting the property as a trust, to be administered for the good of the united family. But although this "co-pareeny" is the normal condition, a family may agree to divide.

"After the death of the father and the mother, the brothers, being assembled, may divide among themselves the paternal (and maternal) cetate; but they have no power over it while their parents live (unless the father choose to distribute it).

"The eldest brother may take entire possession of the patrimony, and the others may live under him, as (they lived) under their father, (unless they choose to be separated)."

And Manu points out, that if they separate, "religious duties are multiplied in separate houses."

The same view is taken in the following passage from the Smriti-Chandrika:---

"For Vyssa has said thus: The living together of brothers is ordained while their 'parents are alive.' But even after (the death of the father) brothers may live together matually and increase their wealth; for Sankha and Likhita have said: "Willingly let them live together, united; they will obtain increase.' This means, because they have no separate expenditure. But the circumstance that, upon partition, they will obtain un increase of religious merit, has been declared by Gautama, who says: 'Upon partition, there is an increase of religious duty.' In regard to the question, how this is the case, Nårada has declared: 'If

¹ Marra, in. 106, 206.

brothers are undivided, their religious duty continues to be single (i.e. undiminished); but upon division, their religious duty becomes individually separate. That is the duty which arises from the bonner shown to the manes of the ancestors, the gods, and the Brûhmans. And in the same manner, also, Vribusputi has said: *Of these who live by making one couking (i.e. by partiking of the same food or household), the worship of the manes of the accessors, the gods, and the Brûhmans, is single; of those who are divided, that (worship) is separate, house for house (i.e. in each family ')."

But, whether a family separate or romain undivided, the Mitakshara declares that immovable property must be equally divided amongst the co-parceners.

"Therefore it is a settled point, that the property in the paternal and annestral estate is by birth, although the father have independent power in the disposal of effects other than lumovables, for indispensable acts of duty, and for purposes described by texts of law; as gifts through offection, support of the family, relief from distress, and so forth; but he is subject to the control of his sens, and the rest, in regard to the immovable estate, whether nequired by himself, or inherited from his father or other predacessor, since it is ordained; "Though immovables or bipeds have been acquired by a man himself, a gift or sale of them should not be made without convening all the sons. They who are born, and they who are yet unbeguiten, and they who are still in the womb, require the means of support. No gift or sale should therefore be made."

That a family must be considered "undivided," unless it can prove that it has divided, seems to be undoubted; but there is some difference of opinion as to the proportion to be claimed by the several sons on occasion of division. Manusays:—

"Let the eldest have a double share, and the next-born a share and a balf. The younger sons must have each a share." *

^b Stronge, Hindu Lew, t. 223; and Gid, Appendix, t. 20. See also franclation of Smriti-Chandrikk, p. 16.

¹ Page 256 f.

¹ Mann, ix. 117.

Whereas in Yajnavalkya we read :-

"After decease of the parents, let the sone make equal division of the property and of the debts."

These, and some other varying opinions, are stated in the Mitâksharâ; and the author then asks, how it is that sons are required to "divide only equal shares?" This question he answers thus: "True, this unequal partition is found in the sacred ordinances; but it must not be practised, because it is abhorred by the world." And the maxim is quoted: "Practise not that which is legal, but is abhorred by the world; it scenars not celestial bliss."

We are dwelling long upon the point, that a member of an undivided family in India cannot do what he likes with his own, because it is difficult for the natives of our country to believe in such a system. A Briton, and more especially an Englishman, relies upon himself for his own maintenance, and expects his brothers and sisters, and even his father and mother, to do the same: whereas "Hindus are a patriarchal people, many families often living together as one; connected in blood and united in interests; with various relative dependants, to be provided for out of the aggregate funds; but subject always to separation, as well as to the exclusion of any one or more from participation in the inheritance, for causes to be hemsafter enumerated."

And therefore, when the inheritance descends, this union of interests "constitutes co-parcenary, to which survivorship attaches, differing in this particular from co-parcenary with us, and resembling rather joint-tenancy; so that, on the death of a Hindu parcener, the succession to his rights, with the exception of preperty separately acquired by him, rests in the other remaining members,—his sons, if he have any, representing him as to his

¹ Yiju. (translated by Rices and Montrion), ii. 117, and sees by Mr. Montrion.

Colebrooks, Two Treatises. Celcutts edition, p. 254.

² Hlude Law, by Sir T. Stronge, vol. i. p. 120.

undivided rights, while the females of his family continue to depend on the aggregate fund, till a partition takes place, which may never happen."

Laws for the descent of property being originally quite independent of the holder of that property, wills and testaments are wholly unknown to Hindu law; and "it follows, for the sake of consistency," says Sir William Macnaghten, "that they must be wholly inoperative, and that their provisions must be set aside where they are at variance with the law; otherwise a person would be competent to make a disposition to take effect after his death, to which he could not have given effect during his lifetime." ! Sir Thomas Strange alludes to the testamentary power having been "engrafted" "by the king's courts on the native law of succession, notwithstanding the fact conceded, that a will is a made of disposing of property unknown to the Hinda low." It is quite clear, that a man is not at liberty to dispose of his property according to his own good judgment or caprice: and it is also quite clear, that the principles on which the laws of inheritance are based must not be confounded with those which regulate the European laws of succession.

A man's heirs are those who present the Svédéha at his funeral; and a sapinda, or relative, whose offerings are on that occasion most acceptable, is the relative first entitled to inherit. Therefore, because offerings from sons are more effectual than offerings from other persons, sons are first in order of succession. Every student who takes up the subject of Hindu property, is struck by its connection with the spiritual welfare of the dead. Sir Thomas Strucge remarks, that his chapter on inheritance cannot be properly understood unless we remember the helief of the Hindu, that his future beatitude depends "upon the performance of his obsequies and the payment of his [spiritual] debts by a son." And he refers to Sir W. Jones who, in a

¹ Principles of Hindu and Muhammedian Esw., p. 4.

Hindu Law, vol. i. pp. 121, 122, 11bid, p. 72 and p. 127.

note to the Digest, calls it "the key to the whole Indian law of inheritance;" "resting," Sir T. Strange continues, "as with us, upon services to be performed by the heir;—not, however, upon feudal ones, to be rendered to a superior, but, like frankal-moigne with us, upon spiritual ones, to be conferred on the deceased, in extricating his spirit from its otherwise hopeless state by a due discharge of his functal rites."

To have a son, was, in fact, to a Hindu, a duty no less binding than sacrifice to the gods or the acquisition of sacred knowledge. It was a link in that chain by which a mortal secured immortality. Manu declares it to be the imperative duty of middle life, and derives the very name by which a son is designated from the office he fulfils in performing his father's would be.

"Since the son delivers (trayste) his father from the hell, called put, be was therefore called patters by Brahma himself."

This is interesting, as a sign of the strong hold which the idea eacly obtained in India, but is worthless as an etymology. So for from pattre, son, being derived from pat, hell, I am assured that puttre is one of the oldest words in the Sauskrit language: whereas the idea of a hell, or of a word pat, whereby to signify it, is not to be found in the most ancient writings of India.

"Innumerable are the passages," says Sir T. Strange, "that have been collected from Hindu scripture, and heroic history, by writers on the law of the subject in question, in which benefits derived from the father, or other ancestor, through the son, grandson, or great grandson, are stated as reasons for the preferable right of the lineal male heir, to a certain extent, before any other claimant."

This belief is a key also to many peculiarities in Hindu real or legendary history. It accounts for the extreme anxiety with which Hindus desired to have sons, of which we have in the present volume many instances. In the Rámâyana, the King

Strange, Hindu Law, vol. 5, p. 127.

[&]quot; Ibid, pp. 127, 126.

of Ayodhyû has no son: he performs sacrifice, and gains four sons. In the Mahâbharata, the King of Hastinapura has no son: he performs sacrifice, and is blessed with a son and daughter. In the Aitareya-Brahmana, King Harischandra has no son: in desperation, he promises that if he obtain a son he will offer him in sacrifice to Yishnu. But remembering, apparently, that in that case he would again be without a son, an arrangement is made for purchasing the son of a forest-Brahman, and having him sacrificed instead.

Yet more striking is a story told in the Aitareya-Brahmana, and again in the Mahabharata, where a pious and excellent man is represented as having omitted this imperative duty of having a son. He had missed entirely the second prescribed period of life, which was marriage, and after the first period spent with his tutor, had entered at once upon the third, and gone into the woods as a devotee. Wandering about, absorbed in contemplation, he was amazed to find a pit, above which men were langing, suspended by a blade of grass, at which a rat was guawing. He inquired their history, and discovered to his consternation that they were his own ancestors, compelled to hang thus, and fall at last, unless he married and had a sen, who should release them.

Now it so happens that, although (as a rule) every man in India marries, the misfortune of having no son is by no means uncommon in that country; and, consequently, it is considered not merely lawfid, but necessary, that where sons by marriage have failed, a man must adopt sons; and rules are therefore given in codes by which such adoption should be made. Some difference is expressed in different books as to the relative merits of one or another made of adopting; but no authorised law-book disputes the fact, that a son adopted (according to law) has the same rights as if he were a son by marriage.

This point has, unfortunately, been disputed in reference to

See p. 95 ft.

Mysore. Learned members of the Council in London, and also in Calcutta,—men long acquainted with Hindu law and Hindu custom,—streamously refused to view the subject from the Hindu point of view. They fully acknowledged the force of the law as applied to domestic rights, but absolutely rejected it as applied to political succession; and only yielded at last to a more sympathising policy with a protesting reluctance.

"He, whom his father, or mother (with her lumbond's assent) gives to another as his son, provided that the doneo have no issue, if the boy be of the same class and affectionately disposed, is considered as a son given (the gift being conferred by pouring water).

"He is considered as a son made (or mtopted) whom a man takes as his own son, the buy being equal in class, endued with filial virtues, acquainted with (the) merit (of purforming obsequies to his adopter), and with (the) sin (of omitting them)."

An orphon is entitled to give himself; as-

"He, who has lost his porents, or been abundaned (by thora) without just cause, and offers bluesoff to a man (as his son), is called a son solf, given,"

After all the permitted modes of sequiring sons have been enumerated, the Code says:—

"These eleven sons (the son of the wife and the rest) are allowed by wise legislators to be substitutes (in order) for sons of the body, for the wake of preventing a fullure of obsequies."

Sons not born in wedlock, or sons purchased, are discountenanced; and Manu remarks, that

"Such advantage, as a man would gain, who should attempt to pass deep water in a boat made of woven reeds, that father obtains, who passes the gloom of death, leaving only contemptible some."2

The possibility of changes in Hinda laws is admitted by Sir-

W, Jones, who, in the general note at the end of his translation. of the Code of Mann, says:-"The learned Hindus are unanimously of opinion, that many laws enacted by Manu, their oldest reputed legislator, were confined to the three first ages of the world, and have no force in the present age, in which a few of them are certainly obsolete." He quotes the opinions of certain law-givers; as Nårada, who states, that "the slaughter of cattle in the entertainment of a guest, the repost on fleah-meat at funeral obsequies, and the order of a hermit (are forbidden or obselete in the fourth age)." And the Aditys-Purana, which states, that "what was a duty in the first age must not (in all cases) be done in the fourth." 1 He then instances rules for students, and marriages with kinsfelk, and "the sacrifice of a bull, or of a man, or of a horse; and that all spirituous liquor must in the Kali age be avoided by twice-horn men." A better known authority, also here quoted by Sir W. Jones, is the Smriti-Chandrika," which agrees with the preceding works, that in the present (or Kali) age, "the slaughter of animals in honour of meets or ancestors, the acceptance of spirituous liquor, and, above all. , the filiation of any but a son legally-begotten or given in adoption (by his parents)," are (parts of ancient law). abrogated by wise legislators.

But, although some changes were adopted, we find no change attempted in the main principles of Hindu law. Sacrifice must be continued, although the shughter of animals was discountenanced; adoption, under prescribed circumstances, is still imperative, although some of the modes once permitted are forbidden. After touching on the twelve kinds of sons enumerated by Manu, Sir Thomas Strange thus concludes:—"And now, these two,—the son by kirth emphatically so called (escrasa), and the son by adoption (dattaka), meaning always the son given,—are, generally speaking, the only subsisting once allowed

General pole at plose of Code.

to be espable of answering the purpose of sons,...the rest, and all concerning them, being parts of ancient law, understood to have been alregated, as the cases arose."

Sir Thomas Strange admits, however, "that in some of the northern provinces, forms of adoption, other than that of the dettake, at this day prevail;" and "that, failing a son, a Hindu's obsequies may be performed by his widow; or, in default of her, by a whole brother, but according to the conception belonging to the subject, not with the same benefit as by a son. That a son, therefore, of some description, is with him in a spiritual sense next to indispensable, is abundantly certain."

The observation, that a Hindu's obsequies may be performed by his widow, introduces us to a third pseudiarity in the customs and laws of India, giving rise to fully as much litigation as those already discussed. We allode to the claims of widows on the property of their late husbands. So long as a family remains undivided, a widow is a portion of that family, and must be provided for with the rest. The older theory of Hindu family is, in fact, that the men of a family must maintain the women; and therefore, when a man dies, his widow does not inherit property, but the son inherits not only the property, but the charge of maintaining the widow. Manu gives several verses, showing that women must in all things depend upon men.

Manu repeats this sentiment in Chapter V.; as-

[&]quot;Duy and night must women be held by their protectors in a state of dependence.

[&]quot;Their fathers protest them in childhood, their busbands in routh, their soms in age.

[&]quot;A woman is never lit for independence."

[&]quot; By a girl, or by a young woman, or by a woman advanced in years,

Sir T. Strange, Hindu Law, vol. i. pp. 75, 76.
Manu, ir. 2, 3.

nothing must be done, even in her own dwelling place, according to her more pleasure.

"In childhood, must a female be dependent on her father; in youth, on her husband; her lowl being dead, on her sous.

" A woman must never seek independence." 1

We enter the more fully into these points, because the ancient Hindus' ideas of woman were very unlike those of Europeans. A worcan could do nothing for herself; but then, her husband secured her happiness on earth, and happiness after death.

So, if women are not honoured, "religious acts become fruitless;" and if a neglected woman should utter an imprecation, "the house, with all that belongs to it, will utterly perish, as if destroyed by a sacrifice for the death of an enemy."

With the ancient Hindu, the dependence of woman was the necessary consequence of her having "no evidence of law, and no knowledge of expiatory texts." Woman was not recognised as a distinct or separate existence, but as the complementary part of a man. Therefore,—

"No sacrifice is allowed to women, apart from their husbands; no religious rites, no feating. As far only as a wife honours her land, so for she is exalted to heaven."

Initiatory ceremonies "must be duly performed for women at the same age and in the same order" as for buys, "but without any texts from the Veda;" "the nuptial ceremony" being "considered as the complete institution of women."

It being thus recognised, that the helplessness of women was a divine ordinance, it was but natural that the charge of widows should devolve upon the undivided family estate. But as the complications of society increased, and "division" was not unusually practised, the widow's position became at times pre-carious; for, it she had no sons, the property was the heritage

Mann, v. 145, 148.
 Ibid, iii, 65—55.

Mann, v. 155.
 Ibsd, d. 66, 67.

of more distant relatives, priests, or even the State,—but always with the condition that the funeral cake be offered. It seemed, therefore, suitable and fitting that codes should take into consideration "widows' claims," immediately after stating the rules according to which family property neight be divided. At first, her claims seem not to have been admitted. Manu says:—

"Not brothers, nor parents, but some are being to the decoased; but of him who leaves no son, the father shall take share," So.

And it is only the commentator, Kullüka, who inserts, after "no son,"—"nor a wife nor a daughter." And again, at verse 217, when Manu says, "of a son dying childless," the mother shall take the estate, the commentator inserts, before the word "mother,"—"and leaving no widow." The Code of Yūjnavalkya, however, boldly admits the title of the widow; for he says:

"If a man depart this life without male issue, his wife, his denghters, his preparts, his brothers, succeed to the haberitance."

The two celebrated Treatises already mentioned, as translated by Colebrooke, alike give the opinion, that under certain circumstances a widow can inherit her late husband's wealth. The Mitákshard school, however, makes the proviso, that the late husband must have been one of a "divided" family; because, as one of these writers pithily expresses it—

"When the bushoud dies without partition with his co-lours, to has no share at all. What, then, could his wife receive?"

The Dhyabhaga, on the other hand, allows the first wife of equal rank and legally married to inherit, whether her late has-band were or were not "divided" from his co-heirs. But all authorities agree that it is only a wife, married according to one of the legally-recognised modes,—one called pathi,—who can

Fano, in. 188.
 Thid, 185.
 Yajmindkya, il. 185, 196.

inherit; and that she can only do so when there are no sons. After quoting a text from Yajuavalkya, stating that a wife is heir to a man who dies leaving no male issue, the Mithksharh says: "Wife" (patril) signifies a woman espoused in lawful wedlock, conformably with the etymology of the term, as implying a communion with religious rites. In a note, we are referred to a rule of the grammarian Panini, 4, 1, 35.

"The author of the Subodhini remarks" (continues the note). "that the meaning of the grammatical rule cited from Paniui is this: patul, "wife," anomalously derived from pati, " husband," is employed when connexion with religious rites is indicated; for they are accomplished by her means, and the consequence accrues to him. The purport is, that a woman lawfully wedded, and no other, accomplishes religious coremonies; and therefore, one esponsed in lawful marriage is exclusively called a wife (patui)."1

We will quote also from the Smriti-Chandriks, of which Mr. Colebrooke speaks thus: "This excellent treatise on judicature is of great and almost paramount authority, as I am informed, in the countries occupied by the Hindu nations of Dravida, Tailongs, and Karnata-inhabiting the greatest part of the peninsula or Dekhan " *

"Just as secondary (that is, adopted) sons, on account of the risible and spiritual benefits (which they confer) on the manes of the deceased, have precedence before the father and other [beirs], and for this reason have a neerer claim compared to theirs: in the same manner also the wife (path), considering (what is imaght) by the Veila, the law codes, and other (authoritative works), in regard to the visible and spiritual benealt which she confers (on the manes of her husband), has a nearer claim (to inherit) compared to that of the father and the other (heirs)."5

Vrihaspati is then quoted, as pronouncing that the wife claims

Colebrooks, Two Treatises. Mitakshark ch. p. sec. i., 2, 3, 5, and ande.
Two Transison. Preduce, iv.

Trenslation, by Professor Gold-

stücker, in his Remarks on the Judgment of the Privy Council in the Sivagango esce, 1864. Appendix, p. 32.

because she has "the property of conferring visible and spiritual benefits (on the manes of the deceased); and for no other consideration;" and also as saying, that "a wife (putri) is declared by the wise to be half the body (of her husband)."

It is not necessary to follow the Smriti-Chandriks through the whole argument; the following passages may suffice:—the wife "is half of his self, for the sake of sacrifice." "Of him, whose wife drinks intoxicating liquor, half the body falls (to hell)." The wife (patai) "is cutitled to the joint-performance of religious rites." A "hought wife." "has no connection with the characteristics of a patai." "She has no right to perform sacrificial acts in honour to the gods, or the manes of ancestors."

The Mitakshara uses precisely the same line of argument, and so also does the Dayabhaga. The author of the Dayabhaga agrees, in fact, entirely with the Mitakshara, in assigning the wife's competence to confer spiritual benefits as the test of her right to inherit, as may be seen by the following quotations:—

"Accordingly (since the right of succession to property is founded on competence for oblations at obsequies). not brothers nor possets, but soon, are being.

"But, on failure of heire down to the son's grandeen, the wife being (only) inferior in pretensions to sons and the rest, because she performs acts apiritually beneficial to her husband from the date of her widow-head (and not like them from the moment of desir birth), succeeds to the estate in their default."

Vyasa is then quoted, as desiring that a virtuous woman, after the death of her husband, live strictly a life of continence, and "daily, after the preparation of the both, present water from the joined palms of her hands to the manes of her husband." With the property, she inherits the duties of alms-giving; and Vishnu.

See also Smriti-Chandrikk. Madras, 1867. Translated by Krietnaswamy lyer, p. 149.

² Colobrooke's Two Tecations, Diyabhigs, p. 174.

is next referred to as desiring the widow "to give alms to the chief of the venerable for increase of holiness, and keep the various fasts which are commanded by sacred ordinances. A woman, who is assidnous in the performance of duties, conveys her husband, though abiding in another world, and herself to a region of bliss."

But although the wife could, under certain circumstances, inherit, she had only a life-interest in the property. "She is not entitled to make a gift, mortgage, or sale of it." She is, moreover, required to "abide" with her "vanerable protector;" so abiding, she is to "enjoy with moderation the property until her death. After her, let the heirs take it."

Amongst the duties which she inherits with her wealth, she must "give to the paternal uncles and other relatives of her husband presents in proportion to the wealth, at her husband's funeral rites." To these and others of her husband's funily she must give presents, but "not to the family of her own father."

"Since by these and other passages it is declared that the wife rescues her husband from hell; and since a noman, doing improper nots through indigence, causes her husband to fall (to a region of horror); therefore, the wealth devolving on her is for the benefit of the former owner; and the wife's succession is, consequently, proper."

It is evident, therefore, that a wife can inherit, when she has no son of any description; but it is also quite clear, whether by the law of Mithilà (of the Mithksharà), or by the law of Lower Bengal the Dâyahlaga, that her right to inherit is based upon her competence to make offerings to the manes of her late husband.

Yet another question remains to be considered, namely: whether a woman can hold personal or peculiar property; and on this subject we find in Manu the following verses:—

"What was given before the puptial fire, what was given on the bridel

Colabrooke, Two Treatises, p. 180.
Colabrooke, Two Treatises, p. 183.
Dipabblgu, xi., section 1, 56.

procession, what was given in taken of love, and what was received from a brother, a mother, or a father,—are considered as the six-fold (separate) property of a married woman.

"What she received after marriage from the family of her husband, and what her affectionate lord may have given her,—ahall be inherited, even if she die in his lifetime, by her children."

This, however, differs, according to the kind of marriage by which the wife had been united to her husband. It is said, moreover, that

"A wornen altends never make a broad from the goods of her kindred, (which are) common to ther and) many."

And, on the other hand, if the heirs of a man divide amongst themselves the ornamental apparel of the widow, they fall deep into sin.

The wife's separate property is called stridtana, "woman's property;" from stri, "woman," and dhana, "wealth." Practically, this property is wife's or widow's property, because a single woman is almost unknown in India. It must have been "the gift, not of a stranger, but of a husband, or some one or other of the owner's near relatives. If derived from a stranger, or earned by herself, according to the most general understanding, it rests in the busband."

For some exigencies, the husband is entitled to make use of his wife's stridhana; but "it would seem that the right is personal in the husband," since, in the case of a writ of execution for a debt, "the wife's stridhana" cannot be seized."

But we do not attempt details. These passages are far from pretending to teach law on any point: they merely aim at showing the character of the Hindu law, and at calling attention to particulars which originate in religious beliefs and usages dearer to a high-caste Hindu than life itself.

Mranu, iz. 194, 195, 199, 200, Stronge, vol. i. p. 26. | Hrid, p. 27.

"It would be difficult," said an emiment jurist, no longer living, "to overrate the importance of a due administration of the laws and customs by which the descent of property in India is, regulated.

"The complexity of these laws and customs, and their total difference from all European systems of descent, have given rise to distressing diversities of opinion amongst those who, with more or less preparation, have had imposed upon them the duty of deciding upon various controversies which from time to time have arisen.

"Hindu property," he observes, "may be regarded as falling under two grand divisions: property held by an undivided family, and that held by a divided family. These two species of property follow distinct lines of descent. It will, therefore, he proper to ascertain the characteristics of an undivided family. Secondly; what are the characteristics of a divided family? Thirdly; what are the rules which govern the descent of undivided property? Fourthly; what are the rules by which the descent of divided property is regulated?" He then speaks of the principle of creating "heirs by adoption, the resistance to which by the British authorities in India has been the cause of such wide-spread misery and bloodshed;" a custom which does not apparently offer "greater difficulty than an English settlement or will, containing remote gifts in remainder, to successive classes of strangers in blood."

In conclusion, he observes, that "as the descent of property in India is regulated with reference to benefits to be conferred upon the souls of deceased ancestors; so, the jurisdiction of the ecclesiastical courts of England over matters testamentary, and in cases of intestary, is derived entirely from the anxiety felt in Catholic times,—that the repose of the souls of the departed should be secured by a proper disposition of personal estate, under the direction of the history of the diocese and his subordinates, in payment of debts, and performance of masses."

CHAPTER XVIII.

MEDICINE.

Sonatory plants in Big-Feda.—The Asolas physicians.—Medical view in Mahdhhdrata.—Sanukrit variers on medicines:—Alriya; Charaka; Sussyita. Their works valued by the Kalifs of Baydad.

Althorem the science of medicine cannot be traced to the carliest periods of Sanskrit literature, we infer the existence of medical practice from various passages in Vedic poetry. For instance: several hymns celebrate the hygionic properties of water, air, and vegetables:—

"I invoke the divine waters in which our cattle drink:

Ambrosia is in the waters; in the waters are medicinal herbs."

Soma is supposed to preside over medicinal berbs, and therefore the Rishi Medûthiti continues his hymu, as:—

"Some has declared to me, "all medicuments as well as Agni, the benefactor of the universe, are in the waters;" the waters contain all beating herbs.

"Waters bring to perfection all disease,—dispelling medicaments for (the good of) my body, that I may long behold the sun.

"Waters take away whatever sin has been (found) in the, whether I have (knowingly) done wrong or have pronounced imprecations (against hely men), or (have spoken) untruth.

"I have this day outered into the waters: we have mingled with their essence." !

In another hymn, wholly addressed to Soma, we read:-

"Thou, Some, food of praise, the lord of plants, art life to us."

And again at verses 12 and 17:

"Be unto us, Soma, the bestower of wealth, the remover of disease.

Exulting Soma, increase with all twining, plants."2

At this period, "the Aswins" are called "physicians of the gods." In our first chapter will be found a description of the Aswins. They are the twin-children of the sun, born at the rising of that luminary. Their character is lively, humorous, and beneficent. Many of the deeds they perform are marvellous, but others, of which we will now make mention, are of the more ordinary of medical practice. In the following hymns, by the Rishi Kakshivat, we find them carried blindness and desfness.

The Rishi Kakshivat says :---

"Hear the song of the stumbing (blind man), for verily, Aswins, I glorify you, recovering my eyes (through you) who are protectors of good works,"

The Aswins also gave eight to Kanwa, "unable to see his way," and hearing to the son of Nrishada." Kanwa is again mentioned in the hymn which follows, where the Rishi says:

"You (gave relief) to the imprisoned Arri, (quenching the) smeching heat. Solicitous of worthy proise, you gave night to Kanwa, blieded (by darkness)."

In another hymn the same Rishi Kakshivat says;

"Thus, Aswlus, have I declared your exploits; may I become the

Wilson's trans, vol. i. p. 57; Hig. Vede, i. 22.

Bid, p. 284 j i. 21.
 Bid, p. 384 j i. 120.

Wilson's team., vol. I, p. 315; Rig-Vola, I, 117.

^{*} Ibid, p. 320 | i. 118.

muster (of this place), having abundant cattle and a numerous progeny, and retaining my sight, and enjoying a long life: may I enter into old ago, as (a master enters) his house."

And in concluding his fine hymne to the Aswins, this Rishi expresses moral benefit from his intercourse with them.

"Now see I disdeinful of sloop, and of the rich men who benefits not others, for both (the morning sleep and the solfish rich man) quickly perish." $^{\pm}$

On another occasion, we find Rudra invoked as the bestower of health.³

- "Father of the Maruts, may thy felicity extend to un; exclude us not from the eight of the sun,
- "Sursed by the sanatory regainbles which are bustowed by thee, may I live a hundred winters: extirpate my enemics, my exceeding sin, and my manifold information.
 - "Thou, Rudra, art the chiefest of beings in glory.
- "Let us not provoke thee, Rudra, to wrash, by our (imperfect) adomtions; invigorate our sous by thy medicinal plants, for I bear that thou art a chief physician among physicians."

And in subsequent verses Rudra is again solicited to give the gift of "bealing herbs," and those medicaments which "are the alleviation (of disease) and defence against danger."

Evidence of the practice of medicine in the Rig-Veda period is also afforded by a hymn, translated by Dr. Muir, where we read:

- "Different men have various occupations and designs. The carpunter cooks something that is broken, the doctor a patient, the pricet some one who will offer litutions.
- "With dried up sticks, with birds' feathers, with metals, the artizon continually seeks after a man with plenty of gold.

Wilson's tenns., vol. i. p. 313; Rig-Veda, i. 116.
 Ibid, p. 325; i. 120.
 Ibid, p. 325; i. 120.
 Irans., vol. i. pp. 220, 232; Rig-Veda, i. 22.

3. "I am a poet, my father is a doctor, and my mother a grinder of corn. With our different views, seeking to get gain, we run after (our respective objects). . .

 The draught-horse seeks an ensy-going corriage; . . . , frogs. n pend,"?

At a later period the Code of Manu mentions "physicians." but classes them with men "who worship images for gain," with "sellers of ment," and with such as "live by low tradio." 1 It is even declared that "food given to a seller of the moonplant, or to a physician," corrupts. But whilst this code thus treats practitioners with little respect, it shows knowledge of and value for "medical substances;" for a king is advised to wear genus which repel poison, and to take medicines which resist venom." 3

In an episode to the Mahabharata, written probably at a period subsequent to the Code of Manu, a most graphic and vigorous description is given of the ocean being churned for the recovery of lost treasures; the most essential of which was the ambresia, which confers life and health. Mr. Fergusson s calls attention to the very significant fact, that even the gods and the Asuras failed in efforts to obtain this ambrosia until they were assisted by the screents.6 But when Ananta, the sement-king, bid the great snake Vasuki wind himself as a charning cord around the mountain Mandara, all the gods pulled vigorously at the living cord, until from the sgitated floods uprose the moon and the goddess Lakshmi, the white horse and the wonderful gem called kanetubha, and at length Dhanwantari the physician, bearing in his hands a white jug containing the coveted ambrosia." After this striking apparition we lose eight of Dhorwanton, until he

Franche, i. 1244 Maldbldrata, i. 1140.

Muir, in J. R. A. S. (New Series), vol. ü. p. 28. Rig-Yeda, in. 112. Code of Mann, ill. 152, 180. 1854, 208, 240, 212, 220; vil. 218. Cited by Eir W. Jones, Discourse; and Boyle, A. H. M., p. 151.

Pergusson, notes on Tree and Sevpont Worship. Litro, p. 70.

⁴ This accords with a notion which was very provident in ancient times, of astront-word appear being in possession of valuable medical surprise.

turns up again as the supposed author of the Ayur-Veda, "Veda of long life."

The only work at present existing under this title, "Ayur-Veda," is said to have been revealed by Dhanwantari to his pupil Susruta; Dhanwantari having himself, as he declares, received it from the god Brahma.

Before proceeding to treat briefly of this, and the other more important medical works now existing in print or manuscript, we will quote the opinion which the late Professor Wilson cutertained of the medical science of encient India.

The ancient Hisdus, he says, "attained as thorough a proficiency in medicine and surgery as any people whose acquisitions are recorded." This," he says, "might be expected, because their patient attention and natural shrewdness" would render them excellent observers; whilst the extent and fertility of their native country "would furnish them with many valuable drugs and medicaments. Their diagnosis is said, in consequence, "to define and distinguish symptoms with great accuracy; and their materia medica is most voluminous. Some of their works are on regimen and diet; others on chikitsh,—medical treatment of disease. Pharmacy they recognise, but in this subject they are obviously deficient; and even the works which survive are of "little avail in the present generation, as they are very rarely studied and still more rarely understood, by any of the practising empyrics." "

We will turn now to such information as we are able to obtain from ancient works in Sanskrit; and here it seems probable, that the oldest existing treatise on medicine is that ascribed to a son of the Vedic saint, Atri, and hence called the Atreya-Sanhita. This work has not been translated into English; but I am favoured by a Sanskrit scholar with notes, from which the following abstract is condensed.

¹ Wilhon's Works, vol. iii. p. 272. — ¹ Ibid, p. 269 — ¹ Ibid, p. 270.

Chapters I to 3 may be considered as a general introduction.

Chapter I relates the meeting of Atreys with some of his pupils on the northern face of the Himalaya. Harita, one of these pupils, asks questions on the origin and treatment of disease. Atreya explains that the Ayur-Veda, meaning medical science, could not be fully communicated within the limits of human life, and that his pupils must therefore content themselves with a brief account of the smallest of his own compositions, which is comprised within 1500 slokes (or verses).

Chapter 2 shows the general division of his work into six books, and gives their names. In conclusion, it states the eight constituent parts of the Ayur-Veda.

Chapter 3 classifies discuses, as: 1st, curable; 2nd, incurable; 3rd, entrable by charms; 4th, scarcely possible to cure. This chapter also distinguishes the patients to whom physicians must attend, and on what terms, and signifies to what persons they must refuse assistance.

Chapter 4 treats on the physical influence of soil and senson; on age and temper, and on the influence of the winds.

Chapter 5 enumerates the six tastes: as sweet, estringent, bitter, sour, salt, and pungent; and enumerates the influence of each on the human body.

Chapter 6 treats of the medical qualities of different kinds of water: as the water of the Ganges, which comes from heaven; water which comes from the sea; water which comes from clouds in general; and water which comes from thunder-clouds, seow, or ice.

This chapter concludes with prescriptions for the ass: of hot water or cold water in specified diseases.

Chapter 7 discusses the physical and medical properties of milk,—distinguishing the milk of kine, goats, eves, buffaloes, camels, women. It states the cases in which the drinking of milk, of either kind, is beneficent; and concludes by discoursing on the medical properties of butter-milk. Chapter 8 continues this subject.

Chapter 9 treats on the medicinal qualities of sugar-case, and of preparations from it.

Chapter 10 on sour gruel.

Chapters 11 and 12 on infusions prepared from rice, barley, and other grains.

Chapter 13 on oils prepared from tila, flax, the castor-oil plant, and others.

Chapters 14, 15, 16, also treat on the medical properties of rice, and various kinds of grain.

Chapter 17 discusses four kinds of potherbs, according to their leaves, flowers, fruits, and bulbous roots.

Chapter 18 is on sweet fruits,—as mangoes, rose-apples, pomegranates, myrobolans, citrons, grapes, and the fruits of carissacorander, and of the mirausops elengi.

Chapter 19 treats on four kinds of spirituous liquor, as made from rudasses, honey, meal, and negweed.

Chapter 20 describes saimals, as boofed or horned beasts of prey, birds, fishes, snakes living in the water or in arid tracts. Many species are given under each division, and the medical properties of their flesh are described.

Chapter 21 gives dietotical rules and prescriptions, and discusses the properties of food prepared from various combinations of the materials previously described.

The second main division of Atreya's work, called Arishtaka, consists of eight chapters.

Chapter 1 treats on the moral causes of diseases. All diseases are said to spring from men's actions. All resemble hell, the cumble as well as the incurable. And to some crimes fantastic punishments are assigned; as, if a man kills a Brahman, he will be afflicted with jaundice; one who kills a king, with consumption.

Chapter 2 is on dreams.

The subject of the six remaining chapters appears to be lucky and valueky symptoms and forebodings. The third division of this work is called Chikiusita, which means, we observed, medical treatment. This portion treats of diseases in detail. It appears to display much accurate observation, which can only be glanced at in these pages. Intermittent fevers are distinguished as of four kinds, returning at an interval of one day, three days, four days, or at some longer interval.

Much is said of diarrhees, dysentery, and allied diseases. Indigestion is described as flatthency, caused apparently by overenting; and accompanied by sleeplessness, pains in the limbs, huming of the throat, &c. The eighth chapter is devoted to the sound and unsound condition of the digestive fire (Agni) of the stomach. The tenth treats of sharp pains, especially in the stomach, produced by excessive fatigue, night-walking, sorrow, cold food, &c.

The remaining chapters continue the subject of diseases, touching also on consumption and various kinds of hemorrhage.

The last division treats of antidotes.

Charaka ranks next in antiquity to Atreys, amongst renowned Sanskrit authors of medical works. Charaka's Sanhità possesses even greater interest, we understand, than Susmita's Ayur-Veda, which is usually regarded as the standard work of ancient Hindu medicine. Charaka appears to have been a person of varied thought and culture, and to have had an earnest desire to teach men so to manage their bodies, as not only to avoid all naneceseary pain on earth, but so as to ensure happiness after death. Charaka himself states, that originally the contents or material. of his work was communicated by Atreys to Agnivesa. Agniresa it was taught to Charaka, and by Charaka it was condensed "where it was too prolix, and expanded where it seemed The result of Charaka's labour was a work of contoo brief." siderable extent: no less than one hundred and twenty chapters, in eight divisions. This work so strongly bears the impress of the Hinds mind at the period of its production, that we have greatly desired to meet with a translation. But although text

and translation are both, we understand, in course of publication in India, we have been unable to procure even that portion which is already printed. We have, therefore, been most thankful to receive from a friend an abstract made from the Sanskrit manuscripts of the India Office library.

The first division of Charaka's Sauhith is called Slokasthana. It consists of thirty chapters. Chapter 1 relates the origin of the work, and gives a brief summary. Chapters 2, 3, and 4 treat on medical plants and their properties. Chapters 5 to 7 on matters of diet. Chapter 8 on the senses, and on the elements with which the senses correspond. Chapters 9 and 10 on the qualities which a physician must possess, and also on the qualities which are indispensable to his medicaments. Chapters 11 and 12 abow the means by which long life may be secured and adverse influences counteracted. Chapter 13 treats on fat, and on the diseases thence arising. Chapter 14 on personation, and how it may be produced. Chapter 15 on medical instruments and appliances. Chapter 16 on the presents which a physician. should receive. Chapter 17 gives a general enumeration of diseases. and their symptoms. Chapter 18 treats on three descriptions of swellings. Chapters 19 and 20 give further enumerations of diseases and their causes. Chapter 21 is on the "cight defects of the constitution," and their influence on health. Chapter 22 on fasting, on getting fat, on sweating, &c. Chapter 28 on diseases. arising from governmedising. Chapter 24 on the blood and its affections. Chapter 25 on purusha, which means the soul. Chapter 26 on the six flavours or roses (sweet, salt, pungent, &c.), and the effects of these on the body. Chapters 27 and 28 on the effects of different kinds of food and heverage. Chapter 29 on the vital organs. Chapter 30 on the heart. This division then concludes with a general culogy on the Aver-Veda.

The second division of Charaka's work is named Nidamethana, and treats in eight chapters on the symptoms of certain diseases, as: 1. Fever. 2. Plethorn. 3. Guima, or enlargement of spicen.

Twenty varieties of urinary disease.
 Seven kinds of leprosy.
 Four varieties of scalar, or consumption.
 Pive descriptions of mania.
 Four kinds of epilepsy.

The third division, called Vimanasthana, Ekewise consists of eight chapters. Chapter 1 shows the action of flavour and substance on the body. Chapter 2 the three stages of digestion. Chapter 3 the causes of diseases (climatic and religious). Chapter 4 gives three kinds of diagnosis. Chapter 5 treats on some of the constituent parts of the body. Chapter 6 gives a general description of diseases (curable and incurable, mental and bodily, organic and accidental, &c.). Chapter 7 gives a general classification of patients. Chapter 8 treats on the modes of studying medicine, on the manner in which a student of medicine should behave, and how one physician should conduct an argument with another physician, &c.

The fourth division bears the name of Szrirasthánu, and this also contains eight chapters, treating on the following subjects:

Chapter 1, purusha,—soul, and its relation to the body, and the organs of sense as explained in Hindu philosophy. Chapters 3 to 4 on the fectus, and its physical and moral development. Chapter 5 on the soul, as a part of the body when born. Chapter 6 on the nature of the human body. Chapter 7 enumerates all its parts; and Chapter 8 treats on generation.

The fifth division is called Indrivasthian, and has twelve chapters. 1. On colour, as indicating health or approaching death, 2. On smells or tastes which forebode death. 3. On feelings which forebode the same. 4. On other symptoms by which physicians may prognosticate life or death. 5. On dreams, as forehoding death. 7—10. On other bodily symptoms of the same character. 11—12. On omens and other signs, independent of the body which indicate approaching death.

The sixth division is Chikitsitasthana. It consists of thirty chapters, and the subject is therapeutics. Chapters 1 and 2 treat on clixies of life, and their preparation. The subjects of

the other chapters are as follows;—8. Fever. 4. Plethom. 5. Enlargement of splecu (gulma). 6. Urinary diseases. 7. Leprosy. 8. Consumption. 9. Mania. 10. Epilepsy. 11. A disease of the chest, called kshata kshina. 12. Swellings. 13. Enlargement of the abdomen. 14. Piles. 15. Dysentery. 16. Pallor. 17. Hiccough. 18. Catarrh. 19. Diarrheec. 20. Vomiting. 21. Erysipelas. 22. Thirst. 23. Poisoning. 24. Raving. 25. Sores. 26. Diseases affecting the three vital carities (belly, chest, and head). 27. Paralysis of the lower extremities. 28. Flatalency. 29. Gout. 30. Diseases of generative organs.

The seventh division, or Kalpasthana, has twelve chapters, which treat on drugs, &c., which cause vomiting and purging, and on how to administer such drugs in the treatment of disease. Six hundred medicines of this character are mentioned, and classified according to the place they come from, and their inherent properties.

The eighth and last division is Siddhisthana. This also consists of twelve chapters. From 1 to 8 show in what manner the medicines described in the Kalpasthana should be introduced into the body by means of syringes and tubes, and shows also in what cases emetics, and purgatives, and enemas, should not be used. Chapter 9 treats on diseases caused by external injuries to either of the vital cavities mentioned above, and of treatment in such cases by enemas and purgatives. The vital organs included in these vital cavities (chest, belly, and head), are enumerated as one hundred and seven. Chapters 10 to 12 are again chiefly occupied with the uses of enemas.

Suaruta is reported to have lived rather later than Charaka, to have been his pupil, and to have excelled his instructor in salya and salakya. Salya means, the art of extracting extraceous substances; while salakya signifies, the treatment of external organs, as in the case of affections or diseases of the eyes, ears, &c.

To these branches of medicine Susrata appears chiefly to have

devoted his work, saying, on the authority of Dhanwantari, that salya is "the first or the best of the medical sciences; less liable than any other to the filiney of conjectural and inferential practice; pure in itself; perpetual in its applicability; the worthy produce of heaven, and certain source of fame." But although surgery is his main subject, he also largely introduces "the treatment of general diseases and the management of women and children, when discussing topics to which they bear relation."

Susruta describes many mechanical modes of giving relief in illness, as, "borns, open at the extremities;" and gourds, to be used in the place of our cupping-glasses. The pressure of the atmosphere was removed from the horn by suction, and from the gourd by rarefaction of air, produced by the heat of a lamp.* The implements he mentions are, Professor Wilson states, in number, one hundred and one. They include pincers; something similar to the syringe; tubes, and accessories,—such as twine, leather, bark-skin, cloth. But "the first, best, and most important of all implements," he declares to be the hand.

Twenty sastras, or surgical instruments, made of metal, are next enumerated. These must be always bright, handsome, polished, sharp; sufficiently so, indeed, as to be capable of dividing a hair lengitudinally. A commentator, Vågbhata, adds, that they were in general not above six inches in length, the blade forming about a half or quarter of that length."*

Some of the means by which dexterity in the use of instrumenta is to be attained were suggested, probably, by the prevaling religious prejudice against dissection. Professor Wilson calls them "striking specimens of the lame contrivances to which the want of the only effective vehicle of instruction, human dissection, compelled the Hindus to have recourse." Thus, we

As quoted by Professor Wilson. | Works, vol. 111, p. 276.

¹ Ibid, pp. 281 - 393.

A. plate, routaining drawings of

twenty cutting instruments, is inserted in Wise's Hinda Medicine. Calcutus, 1845, facing p. 160.—Wilson's Works, vol. iii. p. 585.

concura. 347

find pupils instructed to practise "the different kinds of scission, —longitudinal, transverse, inverted, and circular," on flowers, bulbs, and gourds. Incission they must practise "on skins, or bladders filled with paste or mire; starification, on the fresh hides of animals, from which the hair has not been removed; puncturing or lancing, on the hollow stalks of plants, or the vessels of dead animals; extraction, on the cavities of the same, or fruits with many large seeds, as the jack and bel; sucures, on skin and leather; and lightness and bandages, on well-made models of human limbs." That skin, leather, and even dead carcases, could be so used, "surprises us," says the Professor, "by their supposed incompatibility with what we have hitherto been disposed to consider as insurmountable prejudices."

Susruta himself seems to have countenanced dissection as necessary for the attainment of competent medical knowledge. He gives, in fact, the general direction, "that the teacher shall seek to perfect his pupil by the application of all expedients which he may think calculated to effect his proficiency." And that Susrata had great reliance on "isstruments," may be inferred from his saying that caustice, emollients, and "other substitutes for instrumental agents, are only to be had recourse to where it is necessary to humour the weakness of the patient." Susruta observes further, that "they are found serviceable, where the surgeon has to deal with princes and persons of rank, old men, women and children, and individuals of a timid and effeminate character."

Susruta distinguishes disorders occasioned by external injuries from such as are caused by vitinted blood, bile, wind, and phlegm, or these four combined. A third class of disorders he attributes to passions,—as rage, fear, sorrow, joy. On the qualifications necessary for a man who would treat the disorders and diseases to which the human frame is liable, Susruta expresses himself in the following interesting passage, quoted by Professor Wilson:—

"The judicious alleviation of human infirmities, the means of which were compassionately revealed by the gods, can only be effected by the knowledge that is to be guined from study and practice conjoined. He who is only versed in books will be alarmed and confused, like a coward in the field of battle, when he is called upon to encounter active disease. He who muchly engages in practice without previous conversancy with written science, will be entitled to no respect from mankind, and merits panishment from the king. These men who, in ignerance of the human frame, venture to make it the subject of their experiments, are the murderers of their species. He alone, who is endowed with both theory and experience, proceeds with safety and stability, like a chariot on two wheels."

In a Sanskrit treatise, quoted by Sir William Ainslie, it is said that a physician "must be a person of strict remeity, and of the greatest sobriety and decorum. He ought to be thoroughly skilled in all the commentaries on the Ayur-Veda, and be otherwise a man of sense and benevolence. His heart must be charitable, his temper calm, and his constant study how to do good. Such a man is properly called a good physician; and such a physician ought still daily to improve his mind by an attentive perusal of scientific books. When a sick person expresses himself previably or hastily, a good physician is not thereby provoked to impatience; he is mild, yet courageous, and cherishes a cheerful hopp."

The physician is exhorted to be patient, candid, and encouraging, because, although a man "may be affend of his father, mother, friends, and gara," he must not fear his physician. To consult a physician in illness, is an imperative duty; and "a person rejecting a vaidya, or physician, will be punished in heli."

The presence of a physician for the cure of a disease is "aş indispensable as a pilot is to a bout." "If a physician is not

¹ Wileen, vol. iii, p. 384.

⁴ Royle, A. H. M., p. 52.

consulted when a person is all, he will soon die, as a lamp exposed to wind is hable to be extinguished.

A severe disease may sometimes be cured immediately by a good physician, but a simple disease is much increased by the want of early assistance. "At the commencement, like a young plant, it is readily rooted up, but as it expands and grows in strength the difficulties are much increased."

When a physician is sent for, he must inquire what the sick person has eaten or otherwise done to produce the disease. He should then mark the signs of longevity in his patient; as "long arms and flugers; large eyes, forehead, trunk, teeth, mouth, hands, feet, and shoulders." "Fore-legs short and fleshy," a short neck, deep voice, "external ears long," are also signs of a long life. It is then observed, that Brahmans and Rajabs are cured with difficulty, "because they will not always take the proper remedies, and the physician is afraid to urge his instructions." The same is said to be the case with women, children, and old people, who neglect or disobey prescriptions. A sick person who decrives his physician, or is at easily with him, is not likely to get cured; and one who lives in the house of a person who despises the physician, "has the smallest possible chance of recovery."

Having ascertained that India has possessed medical science, one desires to know at what periods the scientific works were written, the voluminous prescriptions made, and the hold surgical operations performed; but so indifferent is India to questions of chronology, and indeed to dates in general, that no assistance can be derived from her for the solving of such questions. We must therefore content ourselves by following the late Dr. Royle, in collecting evidence from Arabs, Greeks, and other foreigners, which hear to a certain degree on the age of Hindu medicine.

It is well known that the Khalifs of Baghdad collected around

Wise, Hind, Med., 19, 22, 23, 28.

them all the learning of their era. Sardis, Persepolis, Damasens. Tarsus, Alexandria, and many other schools of learning, sent their representatives; and amongst these learned men we find Hindu physicians. Somewhere between s.p. 753 and 774, Al-Mansur, or Almanazor, appears to have removed the sent of Arab government from Damascus to the newly-built city of Baghdad: and to those who love ancient India, one of the most interesting circumstances connected with this Khalif is, that he had frequent communication with the Persians, or Sassanians, of Persopolis; and that by his command the Sanskrit fables, called Pables of Pilpay, which had been rendered from Sanskrit into Pehlevi, were translated into Arabic, and thus diffused throughout Europe. Al-Mansur appears to have had a general delight in learning, for he also commanded the translation of "an Indian astronomical treatise;" and what is more directly to our purpose, he caused translations to be made from the Sanskrit of medical scientific works, among which we find particularised, "a tract upon poisons," by Shanak (meaning Charaka); and a treatise on medicine, or materia medica, by Shasburd (meaning Susruta)."

Also amongst the learned men assembled at Baghdad there were, as already observed, many Greeks; and the later Greek physicians are found to have been acquainted with the medical works of the Hindus, and to have availed themselves of their medicaments. Touching but very lightly upon these points, we note that Artaxerses was attended by a Greek physician, and that Volcrian, when taken to Sardis as a captive, was accompanied by a physician. So, also, when the daughter of the Emperor Aurelian married Sapor II., we find Greek physicians to have been amongst her attendants. And, as a home for these Greeks, the city of Jondisabour, or Nisabur, was built; and the city,

Bee our chapter on Hindus, Faldes, in vol. il. of this work.

being thus colonized by learned men, became a celebrated school. of medicine. At this school was educated Gabriel Bactishua, a Syrian, who went to Baghdad to attend Al-Mansur medically, and became one of the translators of works on medicine from Sanskrit into Arabie.1 Greek physicians, or men educated at Greeo-Asiatic schools of medicine, appear to have done rouch to preserve and diffuse the medical science of India; and this gives us a direct interest in their references to India. We find, for instance, that the Greek physician Actuarius celebrates the Hindu medicine called tryphals. He does not call it a Hindu remedy, but he mentions the poculiar products of India of which it is composed by their Sanskrit name Myrobalans. Ætius, again, who was a native of Amida, in Mesopotamia, and studied at Alexandria about the end of the fifth century, not only speaks of the Myrobalans, but mentions them as the proper cure for elephantiasis, which he notes as a disease common in India. It is unnecessary to give more than these flying allusions to "India. in Greece;" but "India in Baghdad," or the presence of Hindus and Hindu science at the courts of the Khalifs affords direct evidence of a period prior to which the medical science must have been matured in India. We give full attention, therefore, to the Arabs, and we learn with interest that Scrapion, one of their earliest writers, mentions the Indian Charaka, praising him as an authority in medicine, and referring to the Myrobalaus as forming part of Charaka's prescriptions.2

The Myrobalans, which Scrapion recommends on the authority of the Indian Charaka, are the produce of three trees: 1st, of terminalia chebula; 2nd, of terminalia bellerieu; 3nd, of phyllanthus emblica. The name triphala is used for this medicine in the Sanskrit dictiouary called the Amara Kosha, about the beginning of the Christian era. In Professor Wilson's Paper on Leprosy, as known to the Hindus, he gives a prescription

Dietz, Assalecta Medica.

Boyle, Ant. Bind, Mad., p. 26.

from Susruta, of which triphala, translated three Myrobalana. forms a chief ingredient.1

More interesting than Serapion was Rhazes. We find him. at Baghdad with Al-Mansur. He is said to have been a learned, liberal, and accomplished physician, whose practice was lucrative, but who devoted his time so largely to the poor that he died in penury. Al-Mansur inquired his opinion as to the kindof physician to be preferred. Rhazes wrote in reply, that a desirable physician must have been "industrious in perusing and examining the books of the ancient physicians," and he should also have "practised in populous cities, where there were great numbers of patients as well as of physicians;" that that if both qualifications could not be had in perfection, it were better to be wanting in a measure in practice. " than to know nothing at all of the learning of the ancients. Rhazes wrote twelve books on chemistry, one of these being a treatise on alchemy. His most important contribution to science is his account of the small-pox, which he was the first to describe.3 On two occasions Rhazes refers to the "Indian Charaka" as an authority for state. ments on plants or drugs.4

Another celebrated medical man, immediately succeeding Rhazes, is Avicenna, called Sheikh Reyes, or the prince of physicians. Dr. Rutherfurd Russell gives the following account of him. "He was born in Bokhara, whither his father had gone with a son of the same Al-Mansur to whom Rhazes wrote the epistle we have quoted. Avicenna became celebrated, at a very early age, for the extent of his acquirements in all branches of knowledge, including dialectics, geometry, and astronomy." His career was chequered. At one time he was a grand vizier, at another a fugitive for his life. He died at the age of fifty-eight,

Rhases, on Small-Pox and Measles, trenslated by Dr. Greenhill. London, 1847, p. 137 ff.

Royle, Ancient Hilad, Med., p. 97. Wise, Him. Med. p. 365. Henres of Medicine: 1861. By Retherfurd Russel, M.D., p. 111.

* Rutherfurd Russell, pp. 110-112.

[&]quot; Boyle, Anciens Hind, Mal. p. 88.

in the year 1036. He translated into Arabic the works of Aristotle.

In treating of leoches, Avicenna begins by a reference to what the "Indians say," and then gives nearly the very words of Susruta, describing the six poisonous leoches, amongst which are those called krishm or black, the hairy leoch, that which is variegated like a rainbow, that which is striped yellow and black, &c., &c.,

In the reign of Harún-al-Rashid, we find not only that the medical treatises of the Hindus were valued by the Arabs, but that Hindu physicians actually lived at Harún-al-Rashid's court. For this information we are indebted to the Arab author, Ibn Osaiba, whose biographies are quoted by Professor Dietz.² Ibn Osaiba states that Mauka was a Hindu, eminent in the art of medicine, learned in Sauskrit literature. He made a journey from India to Iraea, cured the Khalif Harún-al-Rashid of an ittness, and translated a work on poison by Charaks from Sanskrit into Persian.

Another native of India, named Salch, is also celebrated by Ibn Osaiba. He was, he says, one of the most learned amongst learned Hindos, and greatly skilled in curing discuse according to Indian modes. He lived in Iraca during the reign of Hartinal-Rashid. He travelled to Egypt and Palestine, died, and was buried in Egypt.

From these foreign witnesses we do not learn the date of any of the celebrated medical works of ancient India; but we may gather from them thus much, that they had already attained worldwide celebrity, when the Khalifs of Baghdad collected the greatest works and summoned the most learned scientific men of their cen to give brilliancy to Baghdad as a seat of learning.

To exhibit India's ancient science is impossible to Europeans

^{*} Royle, Ancient Bind. Med., p. 28. Wilson's Works, vet. ili. p. 390. Since., s., ch. 13.

unacquainted with Sauskrit, or not having necess to the native medical libraries, in which we understand many medical books are strictly withheld from the European eye. An interesting summary of such works as Hindus could be persuaded to exhibit may, however, be found in a "Commentary of the Hindu System of Medicine," published by Dr. Wise. From his pages we transfer some scattered hints.

"Mun is like a condoman driving his own carriage; if this be well made, and if he continue to drive cautiously, it will go a long time; but if he drive it upon but reads the wheels will got injured, and the carriage will be seen worn out."

Amongst the essential parts of a man's body are chyle, blood, bone.

"Good chale produces good health, and with it brovery, strongth, and a fine colour of the body, and retentive memory."

"The blood is derived from the digested parts of the rhyle, and by being concected by the bile, becomes red."

Too little blood makes the skin rough and the vessels lar and feeble. Too much blood produces fevers and other diseases. But—

"Blood is never deranged by itself, as whatever acts unfavourably on it produces first its effect upon the air, phlegm, and bile; and then it sets on the blood. On this account the discusses of the blood are cared, by first outing the derangements of the humours."

Bone is said to be formed from blood and fat. If the essential element of the bones diminishes in the system, "they become painful, the teeth and usils crack, become loose, and the body becomes dry."

The number of bones in the body is given by Susruta as 300, by Charaka as 306,—the difference being, as to whether cartilages count as bones.

Wise, Hind. Med., p. 80. Ibid, p. 49. Ibid, pp. 50-52.

Omitting further notice of the component parts of the body, we turn to the "nature of temperaments," and find a man with too much bile described thus:—

".... his fortune is bad, his hair becomes soon grey, the upper part of his head hald, and his skin wrinkled, as if by age. He sate much, and dislikes worm articles of food; is soon angry, and is as soon partitled; is of moderate strength, and does not live lung. His memory is good, and he is a good man of basiness, and speaks accurately, and to the purpose. His appearance is fine, and in company he excels in speaking."

Temperament is affected by elimate.

"The moist country (Antipo) is intersected by rivers; the air is coul. There, filies and other water-flowers abound; geess, ducks, armes, fish and serpents, are numerous. In such a situation the inhabitants are unbealthy, and are short-lived. There, diseases of air and phlegen abound; and the inhabitants are fat, indefent and week. In such situations the jaices of the body require to be dried by the use of but, dry, and light food, in small quantities; so as to strengthen the internal fire."

In the bot, hilly country, where arid plains are covered with dwarf trees and prickly chrubs, the inhabitants have little associe and large bones. The diseases of air and hile are most frequent. The climate is healthy, and the inhabitants are good workmen, and long-lived.

Under the head of Personal Duties, Dr. Wise speaks of diet, saying, that "The medical writers usually commence the cure of a disease by arranging the diet that is to be followed by the sick person. So much do the Hindu physicians rely upon diet, that they declare that most diseases may be cured by following carefully dietetic rules; and if a patient does not attend to his diet, a hundred good medicines will not remove the disease. The generality of diseases being supposed to be produced by derange-

Wise, Hirel, Med., p. 77.

ment of the humours, if one or more are morbidly increased in quantity, their indications of cure are commenced by promoting the just balance of elements and bumours." 1

In the chapter on pharmacy, it is said that the Hindu physicians participated largely in the error of employing drugs, without examining sufficiently the properties of simple medicines, and supposed they augmented efficacy by multiplying ingredients. In confirmation of this remark, we may refer to an ancient prescription, transcribed by Dr. Rutherfurd Russell, consisting of forty-six separate items. Much good advice is given in the ancient Hindu works on choosing herbs which are well-grown in a good soil. Those from the Himalaya mountains are the best, as the juice of such plants is usually the strongest; and medicines must be fresh, have their proper smell, and, after a year, most be thrown away. Cowherds, lumters, &c., may be employed to collect medicinal plants; but a Brahman should be preferred, particularly if he is poor.

Better advice is that the physician himself "should penetrate forests and climb mountains, to examine the plants in their natural situations; and this physician "should not despise the information obtained from limiters and shepherds, who may have had opportunities of witnessing their effects." 3

In a division of Susruta's work on antidotes, which is called the Kalposthana, medicinal drugs and plants are arranged as ; tuberons and hulbons roots, bark of roots, bark of large trees, fruits and seeds, agrid and astringent vegetables, milky plants, gurus and resins. This work appears to give the earliest information on medical geography.

When treating on modes of administering medicines, we find it observed that-

"Medicines, given in too small doses, will be like throwing a littlewater upon a large time, which rather increases then diminishes jr."

Wise, Hird. Med. p. 98.

Wise, Hind. Med. p. 25,
 Reyle, p. 54. Horoce of Med., p. 123.

And again, if the medicine is given in doses which are too large, it will be tiable to produce other diseases.¹

In treating of the digestive organs in the sixth chapter, Sourcta says that dyspepsia results when a person is sleepy or in a passion, afraid, grioved or fatigued at the time of eating; when he sleeps during the day instead of at night, and eats at irregular times. When there is want of digestion, it is said further, although a dyspeptic man may think his appetite good, and cat food, it does not noticish his body, but acts as a poison in destroying him.²

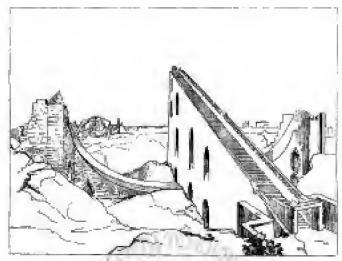
Some other diseases are enumerated, under distinct heads; as diseases of the mind, diseases of the head and nuck, and diseases of the chest, including asthma, cough, and heart disease. Diseases caused by poisons and hydrophobia are also touched on. The last book treats on the diseases peculiar to women and children, concluding with "Diseases produced by Devils," which terrible class of disorders is by no means peculiar to women and children. On the contrary, evil spirits are represented as being ever present on the watch to seize upon all unguarded persons. Those who are attentive to religious duties, and respectful towards holy men, escape these afflictions; but the person who omits prescribed coremonics is taken possession of by any lurking demon,—be it Vetâl, Pisâcha, Srî-sarpa, &c.

In commencing this chapter we felt that modical science appeared in ancient India like a phantom; for although it is a reality, we do not see it affecting society there as it does in other ancient countries. We never hear of physicians, whether Hinda or foreign, as residing at the courts of sovereigns in India. Physicians never assist in the plots of Hinda fiction, nor do physicians appear on battle fields or at death bads, either in history or poetry. Nevertheless, medicine and surgery are facts in ancient India; and the treatment indicated in certain critical cases led Professor Wilson to observe, that "the operations are rude,

and very imperfectly described. They were evidently hold, and must have been heardons: their being attempted at all is, however, most extraordinary, unless their obliteration from the knowledge be considered a still more remarkable circumstance. It would be an inquiry of some interest, to trace the causes of the disappearance of surgery from amongst the Hindus: it is evidently of comparatively modern occurrence, as operative and instrumental practice forms so principal a part of those writings which are undeniably most ancient, and which, being regarded as the composition of inspired writers, are held of the highest anthority."

This inquiry is connected with the progress of namerous; "for the persons, whoever they were, who wrote in the character of Manis, or deified sages, would not have compromised that character by imparting procepts utterly examiner to the ritual or the law, or at variance with the principles and prejudices of their countrymen." And in albeding to certain passages in Susruta and his commentator Vaglibuta, Professor Wilson says there is much in them "which is utterly irreconcilable with present notions, and we must, therefore, "infer that the existing sentiments of the Hindus are of modern date, growing out of an alterest state of society, and unsupported by their oldest and most authentic civil and moral, as well as medical institutes."

[&]quot; H. H. Wilson's Works, rol. III. p. 301.



Gargina, near Dallik

CHAPTER XIX.

ASTRONOMY, ALGEBRA, ETC.

Constellations in Rig-Feda.—Moon, month.—Calendare for regulating religious ecremonies.—Instaligation of the Sárya-Biddhánta.—Aryabhata,—accurate observations, a.n. 500.—Vardhamibira, estrouomes and astrologer.—Bidshard-chârga.—Algebra.—Our figures derived from old Sanskvit letters.—Decline of adventures in India.

EASTERN nations have ever loved to contemplate "the floor of heaven, thick inhaid with patients of bright gold."

The sun, the moon, planets, stars, and eclipses, were watched by Hindus with adoring reverence, until in later times they became to them bright pages wherein "to read the fate of men and empires." But we shall find that they were astronomers before they became astrologous, and that they were star-gazing poets before they became astronomers. Sun, moon, and stars, are described with quaint and affectionate observation in the Rig-Veda, and in the Brilimanas. The dawn is the daughter of the sun, who leads forth the white houses of her father's car. The sun, the "golden-handed, all-beholding Savitri," "travels by an upward and by a downward path." He "reaches the summit of the sky, dispersing darkness." He "lights up the eight points of the horizon." He travels downwards, he "unyokes his horses," and "night extends the veiling darkness over all."

The day on which the sun "reaches the summit of the sky," is made important in the ancient ceremonial. Fear is expressed in the Aitarcya-Brâhmana lest "at the highest pitch" he should lose his balanco; and therefore, the gods "pulled him up multied him with five ropes," the five ropes being chanted prayers."

Some other rurious observations relating to the sun occur in this Brühmana; as, "that the sun burns with the greatest force after it has passed the meridian, and that the prayers which accompany the third or evening libation should therefore be pronounced with the greatest force of the performer's voice." And again, it is said that the sun "does never set nor rise." When people think it sets, it is not so; for "after having arrived at the end of the day it makes itself produce two opposite effects; making night to what is below, and day to what is on the other side."

More significant for our purpose, because bearing on the first indications of astronomy, is the mention of the moon and stars.

"These constellations, placed on high, which are visible by night, and go elsewhere by day, are the undisturbed hely sets of Varuna; (and by his command) the moon moves resplendent by night."3

And again:

Wilson, Rig-Veda, vol. i. p. 98.
 Bid, p. 805.

Beng's Aitaceps-Brishmans, il. p.

t Hang's Aitomys-Bridgmann, iž p.

Wilson's Big-Veda, vol. i, p. 68; Rig-Veda, i. 24.

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"(At the approach) of the all-illuminating sun, the constellations depart with the night, like thieves."

The word used, on this occasion, Professor Wilson says, is nakshatrimi,—lunar asterisms. It is difficult, on many occasions, to determine whether the moon, or the some-plant used in sacrifice, is intended by the word "some." But there is one verse which distinctly gives us Some,—the moon, travelling amongst the moon-stations.

" Soma is placed in the hip of those Nakshaires," a

We may therefore assume, that close observation of the moon's progress, and of the appearance of the group of stars near which she passed, was already made when the Rig-Veda and the Brahmanas were composed. In the first we find that the full moon, and the last day before the full moon, and the new moon, have distinctive anithets. In the thirty-second hymn of the second book of the Rig-Veda,* and in the Brahmanas, there are legends describing the constellations. Orion (Prajapata) is said to be in love with Aldebaran (Robini). Sirius desires to protect Aldeberan, or Robini, and shoots a three-jointed arrow through the back of the eager Orion. Therefore, to this day, Orion lies sprawling towards Aldeboran, the three stars in his helt being the three-jointed arrow. Aldeburan (Rokini), or perhaps the whole constellation of Orion, was one of the nalishatras, or moon's manaious. Robini, says the legend, was King Soma's favourite, and he wished to remain with her constantly, but was compelled to divide his time equally amongst his other wives; or, in other words, to dwell for equal periods successively at each of the twenty-seven nakshatrss. These passages indicate that the new moons and full moons were closely watched, which is also evident from the mention of a thirteenth month.

Wilson's Rig-Vesta, vol. i. p. 133;
 Max Müller, A. S. L., p. 213; Rig-Vesta, vils, 3.
 Ibid, safe,

In Professor Wilson's translation of the Rig-Veda we read :

"He, who accepting the rites (dedicated to him), knows the twelve months and their productions, and that which is supplementarily engoudered."t

"This passage is important," says Wilson in a note, "as indieating the concurrent use of the hunar and solar years at this period, and the method of adjusting the one to the other."

The name for the moon in Sanskrit, Greek, and German, is derived from a root, signifying to measure.2 The moon was the " measurer." "Time was measured by nights, and moons, and winters, long before it was reckoned by days, mid suns, and years." The close connection between the names for moon and mouth make it probable "that a certain knowledge of lunar chronology existed," even before "the separation of the Indo-European family, 11 4

New moon festivals and full moon festivals were integral elements in carly Hindu worship, and each Veda appears to have had a calendar, called jyotisha; but whether any original copies of these calendars still exist, seems doubtful. They are interesting as being first steps in astronomy, although constructed solely with a view to the regulation of religious ceremonies.

In the days of Sir W. Jones, the originals of such calendars would have been deemed invaluable; for, so scientific in aspect is Hindu astronomy, that Sir W. Jones, and even Colebrooke and Lessen, hoped to obtain from it trustworthy dates. This question has lately been most thoroughly investigated; for the Sûrya-Siddhinta, one of the most important of Sanskrit works on astronomy, has been attacked, and defended, and explained. by a series of competent European scholars,

We will endeavour to state the results.

Wilson, vol. i. pp. 65, 66; Hig-Verla, L 25.

Max Müller, A. R. L., 211,

Beimee of Language, vol. i. p. 6. Max Melley, A. S. L., 212.

In the sixth volume of the Journal of the American Oriental Society, Professor Whitney, an American Sanskritist, who has also the advantage of a knowledge of astronomy, published an English translation, by the Rev. E. Burgess, of the Sûrva-Siddhauta, with an elaborate commentary and exposition, for the greater part by himself.\(^1\) This paper excited comments from M. Biot, the late venerable astronomer of Paris, and from Professor Weber, of Berlin. Professor Whitney contributed two other papers to the Journal of the American Oriental Society, which were published in the eighth volume (1864 f.), and some further remarks to the Journal of the Royal Asiatic Society for 1865. M. Biot believed that the Hindus derived their system of nakshatpas, or moon-stations, from the Chinese; and Professor Whitney shows that the Hindu nakshatra does not mean the same thing as the Chinese rice. Sient means a single star, whereas nakahatra generally expresses a group of stars, or rather a certain portion of the starry heavens. Professor Weber is cited as having shown that the "Chinese system of sice was not traceable farther back than to two or three centuries before Christ;" whilst nakshatras are amongst the heavenly objects mentioned in Rig-Veda bymus. For an extended and thorough investigation of the position and value of the nakshatras we are indebted to Professor Weber, although he gives rather more importance to single stars than the American astronomer (from whose paper we are quoting) believes to have been given to them by the aucient Hindus.

The Arab manazil, and the signs of the laner zodiac, bear a marked resemblance to the Hindu nakshastras, being groups of stars marking out the ecliptic into twelve nearly equal divisions. Such a system, Professor Whitney observes, is as well suited as any that could be devised for a people seeking to define the daily

¹ Another translation of the Sprya-Saddlainte, by Pardit Biph Dera Statrio, one published at Calcutta (Bibl. Int.) in 1951.

¹ W. D. Whitney, Views of Blot and Weber, respecting the Relations of the Hindu and Chinese Systems of Assorisms, p. 26.

stages of the moon's revolution, without the aid of instruments. The difficulties of the case having been further considered, he continues, "all the conditions, then, which would postulate a choice of single stars, or of stars or groups separated by precisely equal intervals, or confined to the immediate vicinity of the adiptic, are so entirely wanting, that no à priori probability of the construction of such a series can be claimed."2

The path of the moon was, in fact, marked by twenty-seven stations, believed by Hindu observers to be equi-distant. But when "a new and more exact astronomy had been brought in from the West," the moon was reduced in significance "to one of a class of planetary bodies, all whose movements were capable. of being predicted, and their places at any given time determined," and their conjunctions calculated by an elaborate system of rules. Then first the lesser planets were mentioned a by Hindu astronomers, and then first was an observation made by aid of the junction stars, which yielded a trustworthy date. That this must have been not far from A.D. 500 is proved, Professor. Whitney considers, by evidence presented at the end of his note. to verses two to nine of the eighth chapter of the Súrya-Siddhànta.

The results of this one grand effort, never repeated and never rivalled, are recorded with operational slight and unexplained modifications by every succeeding author, from century to century.3 The date coincides with that of the Hindu astronomer, Aryabhata; and Aryabhata, we understand, "availed himself largely of the progress which the Greeks (especially Hipparchus). had made in astronomy;" and "not only improved upon their new theories and inventions, but added also the results of his own independent investigations." 6

In the time of Mr. Colebrooke, the works of Aryablana were

Whitney, Hindu and Chinese Astertiene, p. 27. lbrd, pp. 27, 28. lbid, p. 89.

Whitney, Hindu and Oldness Aste-

Ibid, I. I., p. 9t.
 Knight's Cyclop., art. "Fansbrit,"

only known by quotations and extracts given by his successors; but even under this disadvantage Mr. Colebrooke rightly judged the man and his relative place in history. "This ancient astronomer and algebraist was," he says, "anterior both to Varihamiliira and Brahmagupta, being repeatedly named by the latter; and the determination of the age when he flourished is particularly interesting, as his astronomical system, though on some points agreeing, essentially disagreed on others, with that which those authors have followed, and which the Hindu astronomers still maintain." After remarking on the early prevalence of the system of Brahmagupta, he observes that "Avyabhata appears to have had more correct notions of the true explanation of celestial phenomena than Brahmagupta himself," who, often deviating from his predecessor's juster views, " has been followed by the hard of Hinda astronomers in a system not improved, but deteriorated, since the time of the more ancient author."

The beginning of the sixth century stands out, therefore, as an important era in the history of astronomy in India; and every fragment of intelligence concerning Aryabhata and his works becomes invested with peculiar importance. It is ascertained on his own authority that Arvabhata was born at Kusumapure,' near the modern Patna. The date which he assigns for his birth corresponds with A.D. 476. His name has been spelt by Colebrooke and other Orientalists, Aryabhatta; but in old Sanskrit works recently discovered it is written almost invariably with one t, Arvabhata; and this is, therefore, the spelling now adopted. In addition to most valuable criticism on this subject from Dr. Rhan Daji and from Dr. Kern, Dr. Fitz-Edward Hall has drawn attention to the fact, that "there were two Hindu astronomers called Arvabbata; and this information is valuable,

Colebranke, Mise. Essays, vol. ii.

Ibid, p. 429. Brief Notes on the Ago and Authenticity of the Works of Aryabhata, Vo-rihamilian, Brahmaguyte, &c., &c. By

Dr. Bhan Dejl. J. R. A. S. (New Series), vel. i.; pp. 893 ff. On some Fragments of Aryabheta. By Dr. H. Sern. J. R. A. S., vel. zr. p. 371. 1860, * Heid, p. 406. * Heid, p. 406.

because the second writer is proved to have been very inferior to the first, and their works being confused, lod to the elder Aryabhata's being charged with inconsistency.

Aryabhata was evidently a great man, and is recognised as such by all Orientalists. Lassen calls him "the founder of mathematical and astronomical science in India;" 1 meaning, no doubt, that he gathered up the scattered learning of preceding centuries and infused into it the more correct views which his muster-mind had received from Greek teaching. His style is said to be pre-eminently concise. His chief work is the Aryabhatiya-Sûtra, which includes two other works, the Dasagiti-Sûtra and the Aryashtasata.* The Dasogiti-Sûtra, or Dasagitikû, is so called because it is written in daza or ten, viz., strophes. And in like manner, the name Arvächtasata was supposed to indicate eight hundred complets. But Dr. Bhan Daji, becoming possessed of a copy, finds, not eight hundred, but one hundred and eight couplets.3

His idea of the roundness of the earth is thus expressed ;---

"The terrestrial globe, a compound of earth, water, fire, and nig. entirely round, encompassed by a girdle (the equator), stands in the six. in the centre of the stellar sphere. Like as a ball formed by the blossours of the nauclea kulamba is on every side beset with flowerots, so is

And this globe he believed to have a daily revolution. "Aryabhata," says Dr. Kern, "for aught we know, was the first, and remained almost the sole, astronomer among his countrymen, who affirmed the daily revolution of the earth on its own axis."

He gives the following quotation from one of Aryabhata's works:-

[&]quot;As a person in a vessel, while moving formards, sees an intraoventile

J. R. A. S. (New Strice), vol. i. p. 805.

J. B. A. S. (New Strice), vol. i. p. 805.

Jhid, p. 397. De. H. Kern.

Ibid, p. 209,

J. R. A. S., tel, sx. p. 372. On some Fragments of Arysblata. By

object moving backwards; in the same manner do the eters, however homoveable, seem to move daily."1

Thus showing that it is the earth, not the stars, which move.

On another occasion Aryabhata says, "the sphere of the stars is stationary; and the earth, making a revolution, produces the daily rising and setting of stars and planets.":

Mr. Colebrooke states that "Aryabhata effirmed the diarnal revolution of the earth on its axis;" that he accounted for it "by a wind or current of aerial fluid, the extent of which, necording to the orbit assigned to it by him, corresponds to an elevation of little more than a hundred miles from the surface of the earth; that he possessed the true theory of the causes of lunar and solar eclipses, and disregarded the imaginary dark planets of the mythologists and astrologists,—affirming the moon and primary planets (and even the stars) to be essentially dark, and only illumined by the sou."

But after attaining this excellence, astronomy in India appears gradually to have drifted away from science, for no second correct determination of polar longitude and polar latitude is recorded; and writers subsequent to Aryabhata confuse astronomy with astrology.

Astronomical and astrological science were divided into three branches, and the term sundité was sumetimes used to distinguish the whole, sometimes only one, of these branches. Dr. Kern says, "I think we may account for the ambiguity in this way: the whole knowledge of celestial phenomena,—of measuring time, of ominn, of portents, of augury,—in short, natural astrology, went under the name Sanhith, before each of the three branches attained its full development. When in course of time the Hindas, through the Greeks, became acquainted with two separate branches of the knowledge of the stars (the one really

^{*} J. R. A. S., vol. m. p. 372. On tome Fragments of Acyabbaba. By Dr. H. Kerns. Physics of Acyabbaba. By Dr. H. Kerns.

scientific, the other quasi-scientific), they must have felt some difficulty in incorporating the mathematical astronomy and the so-miled judicial astrology into their Sanhith." And thus they occasionally referred to the three branches by the name Sanhith, although, as astrology gained importance, the second and third divisions are often called Sanhith, to the exclusion of scientific astronomy.

Varihamihim may be cited as a celebrated astronomer, to whom astrology was irresistibly attractive. He "entered this life at Ougein, a.p. 530," and "went to heaven in the 509th year of the Saka Kāla," i.e., a.p. 587.) He is called a Māgadha Brāhman, meaning probably by descent. He attained excellence in each branch of the sanhitā, and before writing his most celebrated treatise, called the Brihat-Sanhitā, he had composed a work on pure astronomy. Dr. Kern observes, that he was in "the awkward position of a man who has to reconcile the exigencies of science with the decrees, deemed infallible, of the Rishis;" for carious examples of which he refers to the Brihat-Sanhitā, chapters five and nine."

But although Variabaminira had not unlimited faith in the ancient Rishis, neither had be faith in Aryabhata, for he falls into errors which Aryabhata had exposed. His works have hitherto been very partially known to Europeans; for, with one exception, they have only existed in manuscript, and have been difficult to procure. In 1865, however, Dr. H. Kern, then professor at the Sanskrit college of Benarcs, edited the Bribat-Sanbith; and he is now engaged on a translation of this work into English, a portion of which has appeared in the fourth volume of the Journal of the Royal Asiatic Society.

Varahamibira is noted for using Greek terms, and for his frequent reference to Yavanas (Greeks). His knowledge of

Rrief Notes. By Dr. Bhau Deft.
 R. A. S. (New Series), vol. i. p. 407.

Brikat-Scobită, Edited by Dv. Kern (Eth. Irad.), Galeutta, 1665. Patroduction, pp. 27 and 25.

"Greek technical astronomical terms and doctrines has been fully treated," says Dr. Bhan Daji, "by Weber and others." Some of the works and writers to whom he refers are mentioned by name, as the Paulisa Siddhanta, and a "Yavaneswara," whose name, Sphujidhwaja, is thought by Dr. Bhan Daji, to be "a corruption of the Greek name Spensippus."

Varáhamihira is called an astronomer, but it is for astrology that we find him most celebrated; and this is the more interesting, because Mr. Colebrooke considers that the astrology of India was largely horrowed from the astrology of a more western region, this position being "grounded," he observes, "(as the similar inference concerning a different branch of divination) on the semblance of certain terms employed." In confirmation of which idea he cites:- "Astrological prediction, by configuration of planets," which indicates by its "Indian name Hora a Greeian source." Of this word Varahamihira has attempted a Sanskrit derivation, which is not conformable to Sanskrit etymology; whereas the Greek apa, and its derivative approximos, means "one who considers the natal hear, and thence predicts events." Colebrooke gives further evidence to the same effect. and ears that Varahamihira frequently quotes the Yaranas in his treatise on horoscopes, and his scholiast characterises ancient Yavanas as a race of barbarians conversant with (hord) horoscopes." 2

The Brihat-Sanhith includes several distinct branches: as, nativity, named joliako or journe; ydtra, prognostics for journeys, and especially for the march of princes in war; virdha, nuptials. In northern India, the last-mentioned branch is at present the only portion much studied. Now that "the palmy days of petty princes are gone," court musuals are no longer needed; but village astrologers are required, as of old, to supply horoscopes for marriages. But although the Brihat-Sanhith is at present neglected

by the professional soothsayer, it amply repays the labour of a general reader. "Richness in details constitutes the chief attraction of the work,—a ment which was appreciated by the Arab astrologer, Albironi, as it will be by ourselves; for although professedly astrological, "its value for geography, architecture, sculpture, &c., is unequalled by any Sanskrit work as yet published." This promise of instructive and varied detail we shall doubtless find fulfilled, as the translation advances. At present only the first portion is accessible to us.

The following slight notices and extracts will give some idea of Varshamihira's mode of dealing with his subject.

The English translation commences thus :---

"Victory to the allocal, the source of life, the inseparable emanant of heaven,—the Sun I who is adorsed with a crown of a thousand beams, like unto liquid gold.

"After having studied that which ancient seers have rerealed, with infallible truth. I purpose to treat the same in an easy, eagle, and in verses neither too few nor too many.

"Should anyone think that an ancient work as constanting from seers is good, but that a book from a human author is not, (then I fain would ask) what difference does it make in the statement, however different the wording, so long as the thing related remain anchanged?"

In Chapter II. it is declared that an astrologer must be of good family, must have well-proportioned limbs, well-shaped hands, feet, eyes, chin, &c., and a deep, clear voice; for "generally good or bad moral qualities are in unison with the personal appearance." Further, he must be regular in worshipping the gods, and well acquainted with the text and commentary of established works on scientific astronomy and natural horoscopy.

The astrologer is to be guided by observations on the courses and appearances of the sun, moon, and planets, as:—

^{&#}x27; Kern, Bib. Ind. Intro., p. 25.

'The Bellet-Sanhith; or Complete System of Natural Astrology of Variha-

"When Mars has a large, bright surface, and the colour of the flowers." of the butes fractions or of the red asoka be brings blessings to kings and satisfaction to their people."

"When the moon appears white as hour-frost, the jessamine flower, the white water hily or crystal, and looks bright, as though polished. because the knows that at night she will adorn the head of her beloved Siva, also brings happiness to mankind, a

When the sun resembles a bouner or a bow, is trambling and rough, hardes are at hand. A black line on the luminary, shows that a recalcounciller will kill the king."

More significant are the observations on the meen and on eclipses:-

"One half of the moon, whose orbit lies between the sun and the earth, is always bright by the sun's rays; the other half is dark, by its own shadow: like the two sides of a pot standing in the sunshine." 3

After alluding to the popular notion of Ralin, as a monster which causes eclipse by devouring a portion of the sun or moon, Varābamibica says :-

"The true explanation of the phenomenon is this; in an eclipse of the mach, he cuters into the earth's shadow; in a solar eclipse, the same thing happens to the sun. Hours, the commencement of a lucar eclipse does not take place from the west side, nor that of a solar colipsefrom the east " "

Eclipses usually portend or cause grief; but if rain, without unusual symptoms, fall within a week after the eclipse, all baneful influences come to nought.

Leaving further observation on the Bribat-Sanhita for future opportunity, we will here remark, that the agency of Rålm in causing celipses was again asserted by Brahmagupta, a noted astronomer, who gives his own date, thus:-- 5

b Dribut-Sanbild, alı. iv., v. 9th

³ Ibid, ch. vi., v. 13. This passage is curious, because in Spiiskrid the mount Le moneralinat,

² Beihat-Sanhibl, elt, t., 7, 8.

Ibid, ch. v., c. 8.
 Ibid, v. 98. J. B. A. S. (New Series) eal, l.p. 410. Pager by Dr. Bhan Daji

"In the reign of Sri Vyághramukha, of the Sri Chupa dynasty, 560 years after the Saka king (i.e., Sáliváhana, or a.o. 628), baving passed. Brahmagupta, the sun of Jishnu, at the age of thirty composed the Brakmagupta-Siddhánta, for the grazification of mathematicians and astronomers:"

showing, that he wrote more than a hundred years later than Aryabhata and nearly a hundred years after Varahamihira. Mr. Colebrooke says of Brahmagupta, that although he gave rightly the theory of solar and lumar eclipses, and the astronomical principles on which they should be computed, he nevertheless "affirms, in compliance with the prejudices of Hindu bigots, the existence of Rahm as an eighth planet, and as the cause of celipses; and reprehends Varahamihira, Aryabhata, &c., for rejecting this orthodox explanation of the phenomenon."

In vol. xx. of the Journal of the Rayal Asiatic Society, Mr. Spottiswoode has explained the Hindu astronomical methods of calculating eclipses, for those who wish to comprehend their nature, and estimate their real value, "without entering more deeply than necessary into the complexities of either text or commentary." Mr. Spottiswoode tells us that—

"From such observations as they were ablu to make, the Hindus deduced values for the mean motions of the sun, moon, and planets, supposed to revolve about the earth, and of their upsides and nodes. By means of these values they releated thack to remote spechs, when, according to their date, there would have been a general conjunction of parts or of the entire system."

An outline of the process of calculating an eclipse is also given; but for this, and for a chapter on the mean motion of the planets, we must refer to the Journal.

The respect and interest, which the persevering labour and intelligence of ancient Hindus excites in Mr. Spottiswoode, was further evinced in 1859, when Professor Wilson asked for his

Calsbrooke, Mise. Has., vol. ii. p. 407.
J. R. A. S., vol. xx. p. 365.

opinion on a short article by Bapa Deva Sastrin, professor of mathematics and astronomy at the Government College of Benarcs, the object of which was, to show that Bhaskara Acharya, who lived at Ougein (Ujjayini), in the twelfth century, "was fully acquainted with the principle of the differential calculus," that being the most important discovery of the last century in Europe.

Mr. Spottiswoode answered Professor Wilson's request as follows:—

May 5th, 1859.

MY DEAR MR. WIESON,

I have read Band Deva Såstrin's letter on Blokkurachâryo's mode of determining the instantaneous motion of a planet, with great interest, and think that we are much indebted to him for calling our attention to so important an element in the old Indian methods of calculation. It still, however, seems to me, that he has over-stated the case, in saying that "Blaskaricharya was fully acquainted with the principle of the differential calculus." He has undoubtedly conceived the idea of comparing the successive positions of a planet in its path, and of regarding its motion as constant during the interval; and he may be said to have had some radimentary notion of representing the are of a curve by means of auxiliary straight lines. But on the other hand, in the method here given, he makes no allusion to one of the most essential features of the differential calculus, viz., the infinitesimal magnitude of the intervals of time and space therein employed. Nor, indeed, is anything specifically said about the fact, that the method is an approximate one.

Nevertheless, with these reservations it must be admitted, that the penetration shown by Bhāskara in his analysis, is in the highest degree remarkable; that the formula which he establishes, and his method of establishing it, bear more than a more resemblance,—they bear a strong analogy,—to the

corresponding process in modern mathematical astronomy; and that the majority of scientific persons will learn with surprise, the existence of such a method in the writings of so distant a period and so remote a region."

It is with a similar feeling of respectful admiration that Mr. Colchrooke alludes to assign Sanskrit treatises on algebra, arithmetic, and mensuration. "It is not hoped," he says, "that in the actual advanced condition of the analytic art they will add to its resources and throw new light on mathematical science in any other respect than as concerns its history; but," he continues, "had an earlier version of these treatises been completed, had they been translated and given to the public when the notice of mathematicians was first drawn to the attainments of the Hindus in astronomy, and in sciences connected with it, some additions would have been then made to the means and resources of algebra, for the general solution of problems, by methods which have been re-invented or have been perfected in the last age." ?

Compared with other ancient nations, the Hindus appear to have been peculiarly strong in all the branches of arithmetic, Colebrooke says:—

"They possessed well the arithmetic of surd roots.

"They were aware of the infinite quotient resulting from the division of finite quantities by cipher.

"They knew the general resolution of equations of the second degree, and had touched upon those of higher denomination, resolving them in the simplest cases, and in those in which the solution happens to be practicable by the method which serves for quadratics.

"They had attained a general solution of indeterminate problems of the first degree.

J. B. A. S., vol. 105, p. 221.
2 Calebrooks, Misc. Res., vol. ii. p. 449.

"They had arrived at a method for deriving a multitude of solutions of answers to problems of the second degree, from a single answer found tentatively.

"And this," Mr. Colebrooks says in conclusion, was "as near an approach to a general solution of such problems as was made until the days of Lagrange."

Equally decided is the evidence, that this excellence in algebraic analysis was attained in India independent of foreign aid. "No doubt," observes Mr. Colebrooke, "is entertained of the source from which it was received immediately by modern Kurope." "The Arabs were mediately or immediately our instructors in this study." But the Arabs, he is aware, were not in general inventors, but recipients. Subsequent observation has confirmed this view; for not only did algebra, in an advanced state, exist in India prior to the earliest disclosure of it by the Arabians to modern Europe, but the names by which the numerals have become known to us are of Sanskrit origin.

The late Mr. James Prinsep observed, in the Bengal Journal for 1837, that "the most arcient mode of denoting number"s in India was "by the use of letters in alphabetical order." An early death prevented his completion of these researches, which have been continued by Mr. Thomas. Speaking of tentative explanations by Prinsep, Mr. Thomas says, that "following this guiding suggestion, all succeeding inquirers now concur in the accepted fact, that the early nations of Hindustan, like so many of their modern representatives, defined their higher gradational numbers by express symbols." But if the Arabic numerals were directly derived from the Indian, they "clearly were not at this period evolved out of the imperfect system which is proved to have remained in local currency till a relatively late date."

Calebrooke, Misa. Ess., vol. ii. pp. 118—418.

Prinsep's Ind. Ant. Edited by E. Thomas. Vol. li. p. 70. See also p. 95.

Notegon liedlin Kumersk,—Journal Asietiger, 1983.

To whatever evelopædia, journal or essay, we refer, we uniformly find our numerals traced to India, and the Arabs recognised as the medium through which they were introduced to Europe. But whilst the names for the ten numerals are Sansknit, it has long been known that the word used for "nought," or "cypher," is Arabic. Beyond this it seems impossible, at present, to penetrate. No very early inscription is known which shows the nought so placed as to make the value of the figure dependent on its position. Mr. Thomas well expresses tho " present condition of archaeological evidence, bearing upon the transition from the nuclent numerical symbols to the prototypes of the Arabian cyphers."1 "The former." he says at the conclusion of his excellent paper, " are found in use up to the fourth century, A.D., while demonstrative proof of the employment of the latter cannot be extended higher than the seventh century, A.D. "Thomas warms his renders, that because a certain avatem of notation was unused in Guzerat it minst not be inferred that it was unknown to the more progressive provinces of Hindustan.

The works on algebra to which Mr. Colebrooke draws special attention, are the twelfth and eighteenth chapters of Brahmagupta's treatise on astronomy; and to the Vijaganith and Lilâvatî of Bhaskura, who wrote at the middle of the twelfth century of the Christian era, a.o. 1150. After this period we are aware of nothing new or interesting to record concerning the astronomy or mathematics of the ancient Hindus. There are astronomical buildings at Benarcs, Delhi, and Jeypore, which may have "succeeded others of a similar kind, but of much older date." That of Benarcs, Dr. Royle observes to have been described by Sir

Note, on Indian Numerala. Journal Asialique. Sixth Series. Vol. II. p. 379.

For further nector of the modes by which Indian and Arabic numerica benewe known to Europe, we must refur

to the interesting sketch of M. Woogcha's Mémoire sur b. Propagation des Chiffee Indiens, which is given us by Professor Max Miller.—Chips, vol. it. p. 289.

R. Baker, in the Philosophical Transactions for 1775; those of Jeypore and Delhi be has not, he says, seen described; "but at the latter place, the large and lofty, circular, roofless building, or rather wall, pierced with horizontal rows of openings, like windows, would seem as if intended to be employed for the purposes of a horizontal circle."

As a heading to this chapter, we have given a woodcut of the astronomical buildings near Delhi, from Daniell's Antiquities of India, where it is called "Extraordinary Mural Instruments." The steps, which form part of a gnomon, attain a height of 56 feet 9 inches. They cannot have been used like those of Alvery, for marking time, for they are inclosed within walls, and are inaccessible to the rays of the sam.

The Observatory " was built," we learn from Dr. Fitzedward Hall, " by Mänasinha, about A.D. 1600."

But now, within our own generation, we have laid the satisfaction of seeing Hindus again avail themselves of the precision of Western science and astronomical instruments; and acknowledge, in consequence, that the earth moves, and not the stars.

The following incident occurred at a meeting of the Asiatic Society of Bengal:—

Wednesday evening, June 7th, 1837.—Two beautiful silver inkstands were exhibited, presents from Lord Anckland to two native astronomers, who had presented works on this subject to the Governor-General. A letter from Mr. Lancelot Wilkinson, of Bhilsa, to Sir W. H. Macnaghten, was read, explaining that, for eight years, he had tried in vain to convince his friend, Suhhaji Bapû, of the sun's relation to the corth. Then, happening to meet with the old Hindu works, he was able to teach the

Minseinha the building was called, from the first, Minamendin,—bow correspect tate Minamendil."—Beners, Accions and Medistah. By Firstdward Hall, D.C.L., &c.

¹ Aut. Med., p. 173. ² Jey Sing, or "Jayasinha II., who

dey Sing, or "Jayasmin II., who the best of the Maine a sinistry later, provided the Observatory with selectromical instruments. From Reja D.C.L., &c.

same from his own acknowledged nathorities; and at once conviction was carried to his mind.

Mr. Wilkinson describes Subhaji Bapil as a man of wonderful scatteness, intelligence, and sound judgment, who was lost in admiration when he came fully to comprehend all the facts resulting from the spherical form of the earth. And when the retrogressions of the planets were shown to be so naturally accounted for, on the theory of the earth's annual motion; and when he reflected on the vastly superior simplicity and credibility of the supposition, that the earth had a diarnal motion, than that the sun and all the stars daily revolve around the earth,—he became a zealous defender of the system of Copernicus. He then lamented that his life had been spent in maintaining feelish fancies, and spoke with bitter indignation against all those of his predecessors who had contributed to the wilful concealment of the truth that once had been acknowledged in the land.

Subhaji Bāpā has since become a distinguished astronomer and professor at the Government college of Benarcs.

¹ See ande, p. 971.

CHAPTER XX.

GRAMMAR AND LEXICOGRAPHY.

The scientific completeness of Sanskrit grammar appeared to Sir William Tones so unaccountable, that he wrote about it with manuel admiration. Further knowledge of Velic literature and Vedic belief has explained the phenomenon, by revealing that grammar formed part of that great religious system with which aucient India is identified. Grammar was cultivated because, like astronomy, it was indispensable to religious observances. To ascertain the correct time for performing a given sacrifice, it was necessary to watch the movements of the moon and stars; and Hindus became astronomers. In like manner, because the success of sacrifice depended upon the correct recitation and understanding of the mentrus, Hindus devoted themselves to the study of words. Even in the earliest times, it was believed that the object of a sacrifice could not be obtained unless the sacrificer had a full knowledge of the sense of the hymns which he recited; and that for this it was necessary to know the import of each word of which they consisted. With the growth of the Hindu people this doctrine also grew, and gathered strength, and consequently, the highest religious importance became attached

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to words; and the study of words was thus ranked as a religious act, indispensable for the attainment of the highest aim of man.

The Vesh was regarded by orthodox Hindus as a sacrificial instrument, and to increase the efficacy of this holy instrument, or apparatus, they early gathered around it six sciences, called Vedångas. Of these, we will at present only mention those with which we are immediately concerned, viz., Vyákarana and Sikahá. To a European, each of these Vedångas might appear to be grammar.

The object of Siksha is to treat of letters, to arrange them according to their organs of pronunciation, to teach the quantity of sounds, their accourts, and to treat of all which concerns utterance or delivery. Yet that which to the Hindu mind emphatically is grammar is not Siksha, but Vyakarana. The literal meaning of this word is, "undoing" or analysis. It does not mean the explaining the import attached to a certain word when forming part of a certain sentence; but it shows how the word acquired its sense, and how its particular linguistic form became possessed of it. Vyakarana was, therefore, not merely grammar in the lower acceptation of being an explanation of declension, conjugation and other grammatical forms; but was, from its commencement, scientific grammar, or grammatical science in the highest sense which can be attached to this term."

Vyåkarana thus boldly faces the difficult subject of certain theoretical forms, which, to the popular understanding, were linguistic roots,—the so-called dhâtus. It shows how such dhâtus become verbal and nominal bases, how verbal bases become inflected verbs, and how nominal bases become inflected nouns. Vyåkarana further shows that in Sanskrit, by a regular association of ideas, a primary dhâtu can develop into a secondary form, implying notions of passivity, intensity, desire, and cansality; and that verbal and nomical bases can again be derived from

[&]quot; Goldstileker's Pánini, p. 195 ff.

these accordary forms. And further still, it shows that nominal bases may be derived from primary dhâtus, from their secondary forms, or from nominal bases which are themselves derived from such dhâtus. And thus it arrives at two distinct entegories of moninal affixes, according to the bases from which the nouns were formed. The one category of such affixes is that which it calls Krit, and the other that which it calls the Taddhita affixes.

And lastly, Vyåkarana teaches that nouns, whether primary or secondary, may form compound ideas, and that such ideas may be classified under four categories of compounds, one of which comprises three subdivisions.

This subject is so intensely interesting, that we much regret being muchle to gather more or to give more than the most general notions of the interesting problems, in the solution of which Hindu grammarians have been engaged from time immemorial. Sanskrit grammar is, evidently, for superior to the kind of grammar which for the most part has contented grammarians in Europe; and having been induced and fostered by religious aspiration, it took such firm root in the Hindu mind that century after century it maintained its hold, and originated works which are unrivalled in the literary history of other notions.

The third Vedfaga, as we have seen, is Nirukta, a word which means exegesis, and exegesis being impossible without analysis, Nirukta and Vyńkarana might be expected to have kindred interests. There is, however, this great difference between them: in the Nirukta the chief aim is the interpretation of a sentence, and words are analysed by this Vedfaga only where necessary to the interpretation of the sentence; whereas, in the Vyńkaram, no notice being taken of the import of a sentence as a whole, the grammatical nature of each word, and the meunings which have grown out of it, are in themselves the object of the investigation.

Another difference between these two Veddagas is, that in the Nirukta, grammatical problems are not investigated for the sake of grammar as such, and are not, as in the Vyilkarana, made to assist in the framing of a grammatical system; but if occasionally such questions as the nature of prefixes and prepositions are introduced, they are dealt with as it were incidentally, and only by way of introducing other natter, in which Nirukta is more especially concarned.

A further distinction between these Vedfargas may be marked by the extent to which they severally admit the possibility of the derivation of nouns from verbal roots. And here also it is observed, that although the two Vedfargas agree on many points, it is only in the Vyákarma that the question develops into scientific grammar.

But now, before attempting further to explain the precise character of Sauskrit grammar, it seems desirable to point out a special difference between European and Sanskrit grammar. In European languages, if grammar attempts to reduce a word to its last limit, it calls such a limit its "root," and a "root"! in grammar thus answers to an "element" in chemistry, representing the farthest result of analysis attainable by the analyser; but in Sanskrit grammar, - dhitta, though generally translated root, does not imply that which is expressed by the European. term. The former designates that theoretical form from which, by conjugational affixes, verbal bases, and by krit affixes, morninal bases may be derived. Yet, as such derivations may not only be made from those forms which have been collected in lists, called Dhátupátha, and may be called primary dhátus, but also from those derivative forms,—the passives, intensives, emusals, desideratives, and denominatives; -even these derivative forms are, to the Hindo grammerian, dhelpes. To his mind, a dhelpe is, therefore, not an absolutely last linguistic element; but even a primary dhatu, or that form from which passive and other secondary diction could be derived, is to him only that form

Müller, A.S. L., p. 166 ff. Goldstücker's Pinini, p. 220 ff.

which, to the *popular* understanding, appeared to be a last limit of derivation. His object was thus not to lay down the result of what individual learning or scholarship might look upon as linguistic elements, from which verbs and nouns arose, but to collect the evidence of what the popular mind itself considered as such.

To ignore this difference between dhatn and root would lead to a misconception of Hindu grammar in one of its cardinal points; and we have, therefore, been glad to avail ourselves of the explanation given above for the purpose of removing a misunderstanding, not always absent from our popular linguistic books.

Another point on which the European system of grammer is observed to differ from that of the ancient Hindu system is, that from its association with Greek and scholastic philosophy, it bears a far atronger impress of philosophical theories than the latter. It divides language into parts of speech, and views it from the philosophical point of view out of which this division arese. The Hinda system, on the other hand, merely considers the grammatical form and properties of a word, and gives as it were a natural history of speech, without considering whether or not such natural properties belong to separate parts of speech. Affixes, for instances, by which verbs are derived, have naturally to be dealt with under different heads from the affixes by which nomes are derived; and thus as it were a grammatical history of conjugation and declension is obtained. But as conjugation and declension exhibit likewise phonomena which cannot be explained by the mere adding of an affix to a dhatu or a nominal base,-such as the lengthening and shortening of vowels, and other affections of both vowels and consonants,—the consequence of such complication is, that no single chapter in Vyakarana gives a complete exposition of conjugation and declension, such as would be found in a European grammar.

An opinion of the comparative merits of the two systems will

not be here expected; but we are assured, that although the European method of teaching grammar may be more convenient for the routine of students, the Hindu system has the advantage of goarding against preconceived grammatical theories, founded on mere speculation; and that even its artificial and technical contrivances stimulate the powers of combination to an extent which allows its influence to be compared to that of the study of mathematics.

That a science based on religion, and studied with enthusiasm from the earliest periods of ancient India, should have produced a widely-spread and important literature, might be anticipated. Whilst some who first worked in this field of literature left nothing but their names, the celebrated Phaini bequeathed to posterity one of the oldest and most renowned books ever written in any language. The work of Panini is believed to be the Vedanga, which is called Vyakacuna; and it is in all probability the only work which has dealt with this subject in that exhaustive and masterly mode which led to its being uttributed to inspiration.

Of Panini's personal history nothing is known, except that he was a native of Salātura, to the north-west of Attock, on the Indus, and that his mother was called Dākshā,—showing, that on his mother's side he was descended from the celebrated family of Daksha. Professor Goldstücker considers it very probable that Pānini lived previous to Sākyazunni, the founder of the Buddhist religion, whose death took place about 543 a.c., but that in the actual state of Sanskrit philology it is impossible to obtain an exact date of his life. "The rules of Pānini were criticised and completed by Kātyāyana, who, according to all probability, was the teacher, and therefore the contemporary of Patanjali." Kātyāyana, in his tura, was criticised by Patanjali;

¹ Chembers' Encyclopedia. For the literature exaqueted with Phaini, see Preface to Colsbrooks's Grazzanar of the

and these three eages are "the canonical triad of the grammsrions of India." Their works are so remarkable, that "in their own department" they are said to exceed in merit nearly all, if not all, grammatical productions of other nations." The best running commentary on Panini is that called the Kāsikāvritti, by Vāmana Japāditya.

Besides the Vyákarana, the Vedánga called Sikabá is also attributed to Phnini, and in addition to these grammatical works there are some writings called Pratisably as, which have the appearance of being grammatical, and have been supposed to be older than the work of the great grammarian; but these Prütisakkyas deal merely with ready-made words as they occur in the Veda, and their main object is to record Vedic peculiarities in order to ensure the safety of Vedic texts. And it is observed, that the very fact of their doing this more fully and more completely than Panini, is one kind of evidence that they were later than Pânini, whose work claims to be as much a grammar of the Vedic as of the classical Sanskrit. Other internal evidence is afforded by the fact, that in the Pratialkhyan the existence of Vvåkarana is pre-supposed, without which they would be unintelligible; and that although the object of these treatises is not grammatical, their authors are observed occasionally to yield to the temptation of giving an opinion on grammar, apparently, in order to correct or modify rules laid down by Panini. It may further be added, that the Pritisakhyas are never allowed in Sanskrit literature to be Vedángas; whereas Panini's work is invariably ranked as one of those supplementary Vedic productions.

In more recent periods, some attempts have been made in India to fashion new systems of grammar with a terminology differing from that of Pánini; but their success has been only partial, and on the whole of so little durability, that the system and terminology of Pânini is paranount even in the present day. The most important grammarians of such new schools are Hemschandra and Vopadeva. But the system of the former is as yet only known through references made to it by Hemschandra himself in some of his other works, particularly in a renowned commentary of his on dhatus (the Dhatu-Partyuna). Vopadeva was a grammarian of considerable fame, especially in his native country, Bengul. His work was so fortunate as to have an excellent commentator in Durgadasa; and we are told, that whilst in itself Vopadeva's grammar would be quite insufficient for a thorough attainment of classical Sanskrit, yet when supplemented by Durgadasa's commentary, it becomes worthy of study as a learned contribution to the literature of Sanskrit grammar.

LEXICOGRAPHY.

Before cutering upon this department of philology, it must be borne in mind that Hindus do not understand by a lexicon such a dictionary as European philologists would require. A Sanskrit lexicon is not strictly an alphabetical arrangement of words with their various meanings. Nor when a Sanskrit lexiengrapher gives various meanings, does he arrange them in the logical or historical sequence expected in a scientific European dictionary. Nor, again, was it from the lexicographer that Hindus expected etymologies of words: that task devolved upon grammarians, or was performed by the commentators on Sanskrit vocabularies. But although vocabularies, these works are ranked by Sanskrit scholars not only as works of merit, but as works indispensable for the attainment of a thorough and complete knowledge of the Sanskrit language. Sanskrit lexicons or recabularies are characterized by the purpose for which they are written; and this is a point of especial interest to those who are not studying philology, but who are endeavouring to obtain correct and familiar knowledge of national Hindu character. The purpose aimed at in these vocabularies is, in fact, different from that proposed by the dictionaries of Europe. The type of a Sanskrit native lexicon is a vocabulary consisting of two parts: the one, exhibiting synonymous words for the same idea; the other, explaining the many meanings which attach to single words. Thus, in the first part of such a work will be found synonyms for heaven, God (or different gods), for planets, stars, time, and divisions of time; for crime, virtue, language, sound, earth, hell, water, &c. And in its second part, certain words, assumed to be words of poculiar importance, are singled out and explained.

The first parts are, therefore, dictionaries of synonyms, and although the product of Sanskrit science in its earliest period, are works unequalled in any contemporary literature. These synonyms are not arranged alphabetically, and the order in which the ideas are marshalled is more or less arbitrary; but nevertheless, a certain kind of systematic arrangement may be detected, and unconscious hints are given of the manner and the order in which various objects of the visible world, and of the invisible world, presented themselves to the Hindu mind.

In the second part of such a lexicon, where single words with various meanings are placed in sequence, some sort of alphabetical arrangement is observed. This usually consists in classifying them according to their final consonants, final vowels not being taken into account. But some lexicographers even take a further step; for after having classed words according to their final consonants alike, they further arrange these in the order of the alphabet according to their initial sounds. This is not affected with the strict accuracy of a European dictionary, but in a mode which, on the whole, suffices for the discovery of a word without much inconvenience or loss of time. Some rare and exceptional cases occur, in which the author has arranged the

second part of his dictionary merely according to initial sounds, without regarding their final consonants. And again, we are told of lexicographical whims which induced authors to arrange words neither according to their final nor their initial sounds, but solely with reference to the space which his explanations would occupy. Thus, words with their meanings and the author's explanatory additions might occupy the fourth part, or the half, or the whole of a cloke, i.e., eight, sixteen, or thirty-two syllables or more, and be classified accordingly.

We have now described the type of a classical Hindu dictionary, but without considering the greater or less completeness with which it treats the subject-matter of its two distinctive parts. There was, and we might say there could not fail to be, considerable differences between the various works of this entegory. For, in addition to individual differences in their authors, it must be remembered that the books were written at various periods, and had to satisfy the demands peculiar to each period; some words baring acquired greater importance and others having become less interesting to certain men and at certain cress.

In addition to these types of Sanskrit vocabularies, there are vocabularies which may be called supplementary, being intended to complete that which was done by their predecessors. Some of these works deal with the synonyme of the first part, but more usually they are devoted to the homonyms of the second part, and only intended, therefore, to supplement previous works which have already given the synonyms.

As in other Hindu sciences, so also in Hindu lexicography, all which refers to exterior arrangement is regulated by reference to tradition and custom. As a rule, therefore, the first part of a native vocabulary which contains synonyms must be followed by a second part containing homonyms; but this second part has sometimes a supplementary character, and in this case it

may form an independent work, quite separate from the chapter of synonyms which it usually precedes.

The first trace of lexicography in Sanskrit occurs during the Vedic period, when lists of words collected by Yaska were given in a work called Nighantu. This Nighantu was the precursor of the Nirukta, which is another work by Yaska; and one of such importance as an exception work, that it became one of the Vedángas. Yaska's lists are distributed over five short chapters, the first three of which contain synonyms, whilst the last two merely enumerate words without giving their meanings. Amongst the synonyms are words denoting earth, sky, ray of light, regions, night, dawn, speech, socuifice, &c.; but also verbs, expressing, for instance, such notions as shining, enting, being angry, moving:

Yaska's vocabulary may thus be regarded as the germ from which two important classes of works developed; the one, the class with which we were concerned when treating of grammar; the other, that with which we have just been dealing.

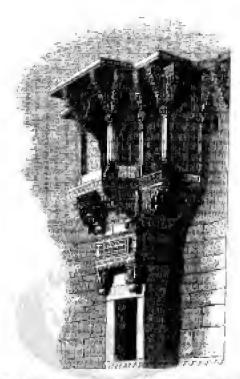
The former is the Dhâtnpâtha, or list of dhâtus, which we observed are generally but inaccurately called verbal roots. The second class are the Kosbas, or socialistics, of which we have just been considering the characteristic features. The oldest Kosha is the Amarakosha, which was composed by Amarasinha, an author who probably did not live later than the third century after Christ. The Amarakosha was supplemented by several works, of which the Trikandasesha of Purushottama, and the Sabdaratoñvali of Mathuresa, are the most conspicuous. Another Kosha which lays chim to antiquity, is the Abhidhanaratmamālā of Halāyudha; and of later works, the Bhâriprayoga of Fadmanāthadatta, and the Haimakosha, or Kosha of Hemachandra, may be mentioned. Hemachandra gave to the first part of his work, which treats on synonyms, the name of Abhidhānachin-

Sep and r. p. 281.

tâmani; the latter part of his work was supplemented by the Viswaprakisa of Maheswara.

For further details, see Colebrooke's Essays, vol. i. p. 50 ff.; and Professor Wilson's Preface to the first edition of his Dietionary, also edited by Dr. Rost, with valuable notes, in Wilson's Works, vol. v., p. 158 ff.





"The breaket is almost exclusively an original ladion form of rapited."— Franciscos, Hist. Ament., vol. ii. p. 604.

CHAPTER XXL

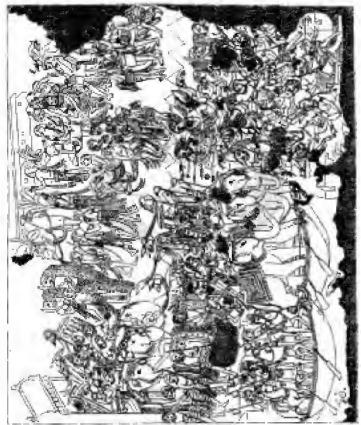
No temples mentioned in the earliest Scaphril titerature.—Cities and palmos in poems and dramas.—Extent Buddhist monuments, b.c. 250.—Sanskrit media on architecture.—Drawidism architectures, s.n. 857, described.—Sanskrit media.—Ean Rat.—Northern Hinda style, from seventh century, h.D.—Ellora and Eliphanta.—Temples in Bajputano.—Remarks on athurtopy.

The ancient architecture of India is so amazing, that the first European observers could not find terms sufficiently intense to express their wonder and admiration; and although the vividness of such emotions subsides on more intimate acquaintance, the most sober critics still allow that it is both wonderful and beautiful.

Although we can, however, energetically proise the "ancient architecture of India," we cannot speak of the "architecture of ancient India" without explanation. The older Sanskrit literature does not, apparently, recognise it as a sacred art, and does not therefore give any treatise on the subject. The religiou of the Vedus did not require temples. Each dwelling was furnished with a room for sacred fire, and when fresh fire was to be generated for a grand ceremonial, we read of a certain space being enclosed for the purpose,—such places of worship duly arranged, whether covered or uncovered, being occasional and temponary. Some preparation of this kind may be seen in the picture from Ajanta,1 which represents the coronation of the king who had conquered Ceylon. The horse is presented for sacrifice, before which divine object worshippers fall prostrate. Below this group there is a line of posts or pillars, reminding one that in the Rig-Veda the rays of light which rise up in the east at day break are by one post compared to the "pillars planted at sacrifices:" ? whilst another desires that "the posts which devout men have cut down, arranged in bright (garments) ranging in rows like swans entire in all parts and girded with rings " may be a protection in battle. This scene is nodoubtedly in the open air, as we believe was the sacrifice on the plains of Kuruksheira, with the description of which the great poem of the Mahabharata commences.3

Assumes or Hermitague are mentioned in the code of Manu, as also in the poems; but these abodes of learned ascetics and pupils were apparently more collections of rustic huts. The description of the town of Ayodhyk in the Rémûyana is, perhaps,

^{*} The same custom being apparently continued even in the seventh century, A.D. dele, p. 88.



From a freeds, by Care 17, at Ajmits.



the oldest record of positive building to be found in Sanskrit: "the houses formed one continual row of equal height, and it was beautified with gardens and with gates." Nothing is said of temples. When the old king of Ayodhya prepared to inaugurate his son, Râma, as vice-king, the spy of the cavious step-mother looks out from an upper window or balcony, and tella her what passes in the streets. In the story of Nala and Damayanti, the abodes of kings are more fully described. The lofty balcony or belvedere, from which distant travellers are seen, is never omitted. In the dramas we have towns and streets, and a beautiful dwelling-house, where "the top of the gate is lefty, and gives one the pleasure of looking up to the clouds." The first court is surrounded by dwellings, "white as the moon," and " golden steps set with coloured stones lead to the upper clumbers." In the second court are the stables, with carriage-oven, fighting-rams, and a monkey. The third and the fourth courts are devoted to amusements. 'The sixth court, in which jewellers are working, is entered by an arched gateway of gold and genus. The seventh and last court contains an aviary, and opens into a lovely garden. We also read in the drames of courts of justice and of temples; but the garden in which the shrine was placed served, apparently, as a temple, or, at all events, was more notable than any building. We must not forget the splendid pavilions erected for sports and tournaments, described in the Mahabharata; but these were but temporary, however glittering. We understand, however, that in untranslated passages of the same poem, palaces are described, which were substantial and intended to be permanent. Nevertheless, there are no architectural remains of the classic Sanskrit period; and no discovery more startled our first Orientalists than the comparatively recent date of the primæval, pre-historie, stupendous, and mysterious caves and temples for which India had become celebrated.

The most famous are the rock-cut caves in western India; they are cut out of the Amygdaloid hills, this mode of architecture being apparently a fushion introduced by Buddhists. It has the signal advantage of protecting the work of architect and sculptor from the three-fold destruction caused by insects, rain, and regetation.

BUDDRIST ARCHITECTURE.

We explained in the Introduction to this volume that Buddhism was a religious revolt which struggled with Brahmanism for about a thousand years. It was then defeated and expelled, and left no sign except its architecture. One of the main principles of Buddhism was the equality of all mankind; consequently, arrangements previously required for a few Brahmans, were, under Buddhism, needed for multitudes. And another effect of the doctrine of equality was, that if an unprivileged foreigner or nishida knew how to build better than men wearing the sacred thread, Buddhism had no law against employing the foreigner or low-born man of genius. Buddhism had also within itself peculiarities, which demanded architecture peculiar to itself. Unlike the Vedic Hindus who worshipped the appearances of Nature, as symbols of unseen deity, the Buddhists worshipped memorials of their teacher and ultimately his sculptured image.

There is much in the history of Buddhism which requires clucidation. We do not know what first induced Buddhists to excavate rather than to build, and we cannot distinctly trace the connection to which architecture is supposed to point,—between Buddhists, Persepolitans, Assyrians, Greeks, and people in Indiz of apparently an older race than the Aryan Hindus. Then, again, we long to know whence came the church-like form of the Buddhist Chaitya Temple. And whilst avaiting further in-

signs of Greek influence at dates somewhat earlier than our own ora; whilst no Haddhist monument claims to be corlier than about 2.0, 247.

Alexander the Great left Greek and other foreign artists in India, about the year n.c. 226; and emiptores found in Kaskmere, and coins struck in mints established on the Indian give undoubted

formation, we must rest on the comprehensive facts that Buddhists did not honour caste, but welcomed converts of all ranks and of every race; and that whilst their earliest columns are encircled



From a pillar at Allahabad, J. Prinsep, J. A.S. B., vol. (v.

by what is called the honeysuckle and lotus of Assyria, the stone circles around some of their shrines remind us of the fushious of ruder races, aboriginal in parts of India.

The oldest known architectural antiquities are the numerous pillars upon which King Asoka preclaimed those benevolent desires for his people which were suggested apparently by his conversion to Buddhism. The pillar at Allahabad, on which the edicts are inscribed, is a single stone, 42 ft. 7 in. in height. The lower portion of the pillar is devoid of carving, and was intended

probably to be sunk in the ground. The shaft is three feet in diameter at the base, diminishing to two feet at the summit. Immediately below the capital occurs the honeysuckle and loins wreath. At Ailahabad, the capital itself has been lost; but in Tirhut there are two of these pillars, surmounted by lions, one of which has a border of sacred geese in place of the so-called honeysuckle. The lion pillar, here figured, is from the rough etching given by Mr. James Prinsep, in his Bengal Journal for 1837. It stands at Bakri,

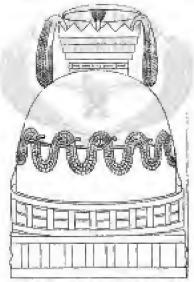


Lion-pilier, from Behri_e in Tirbut.

in Tirbut. A beautiful and finished representation of the same

object may be seen in the second volume of Fergusson's History of Architecture, p. 469, wood-cut 969.

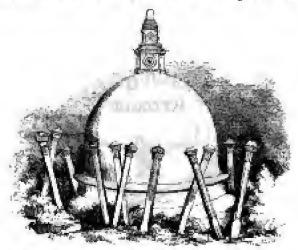
Sinha, lion, is one of the names given to Buddha by those who chronicled his life. He was Sākya-Sinha, the lion of the Sūkya tribe. He is often also called Sākya-Muni,—muni being an epithet something equivalent to our title of professor. Sometimes the pillars are surmounted by an elephant in place of the lion; and the reason for this, likewise, must be sought for in Buddhist legend. The Queen's favourite elephant rubbed her side previous to the birth of the child who become Buddha; and this was thought to indicate his future greatness. But King Asoka not only promulgated edicts,—he raised topes or dagobas



Tree, with festoom of flowers, Sanchi.-Maisey.

(huge mounds of brick and stone) to mark his reverence for Buddha. And here we must allude to the fact, that not until the year 1837, in which Mr. James Prinsep decyphered the written observer of King Asoka's edicts, was anything known of the Buddhism of Aucient India. Then first was it understood when, and by whom, and for what purpose, pillars and mounds had been erected, or cut from out of the rock. As far as I know, they are not alluded to in Sanskrit literature, but intrude suddenly, as fashions introduced by Buddhists.

For a full description of such monuments we must refer to Mr. Fergusson's History of Architecture. Topes or dagobas are essentially mounds, but the more notable specimens are mounds constructed of brick or stone,' and are invariably surmounted by



Lankhelma Tope, to the north of Americhopura, in Caylon. Browing, by Capt. J. J. Chapman, B.A.

what is known in archeology as a tee. This was originally a kind of chest, wherein to place relies. It is covered by a lid of three slabs, and should be crowned by one or more state umbrelias.

atilys, a caira or heap. The difficulty in applying these torses is, that there are no external signs by which the two can be distinguished, and, till the contacts of all are acceptained, my attempt at precision neight only lead to arrees.

Frequence, Tree and Berpent Weethin n. ST. note.

Properly speaking, the tunnelus containing a celle coglit always to be designated "dagoba," a word decired from the distinguish word, but here used as the receptacts or cachesing shripe. The monaried tower ought, on the century, always to be culbed "attapa," from the Samskrit word.

The tope figured above is from a drawing by Lieut, Maisey. It has but one umbrella, and of that the stick is too short for architectural effect. Models of topes a few inches high were found, amongst other treasures, in the topes opened at Manikyála and Sultanpore, in the Panjab.

We give one more view of a dagoba or tope in order to show the surrounding pillurs. It is from a drawing made on the spot by the late Captain J. Chapman, F.R.S., of the Royal Artillery. Mr. Fergusson's observes, that "in pra-historic times the tunning or tomb was the principal form of architectural development and the object of special veneration, not only in northern and western Asia, but in Etruria, and as far west as the British isles—wherever, indeed, accestral worship was the prevailing form of religious belief. In India, the Buddhists conformed to the long-established practice of burning the dead, and the tumb became not the receptacle of a body, but of a relie." In conclusion, he says that no one can doubt that "the tope is the lineal descendant of the tumulus." Nor can we doubt but that the same feeling which placed great stones around the tumulus, planted circles of pillurs around the tope or dagoba.



Voraredah of a Cave, Cuttack.

The earliest form of Buddhist religious dwellings was very

vol. niii.

Wilson's Arisms Antiqua.
 Beanarks on the City of Americalinapors, by Capt. J. J. Canporan. J.R.A.S.,

Pergusson, Hist. Archi., vol. ii. p. 477.

simple; merely a porch or versudals, with cells within. The sketch above is from one made by Capt. Kittoe, in the Udayagiri hill of Cuttack.1 Some of the early caves have a single cell thirty feet long, or perhaps a verandah supported by several pillars opens into many cells; but we find no sanctuary or object of worship until we arrive at a third subdivision of vihâra caves, when Mr. Fergusson observes that the enlargement of the hall brings the necessity of its being supported by pillars; and "then besides the cells that surround the hall, there is always a deep recess facing the entrance, in which is generally placed a statue. of Buddka," thus fitting the cave for worship. "At Baug, the statue of Buddha is replaced by the dagoba;" but this appears to be the only instance of a dagoba intruding into a yilden, By far the greater number of Buddhist caves belong to this third description of vibites. They are rerandahs, halls, and cells, for the residence of devotees. The finest vihitres are found at Ajanta, in a ravine in the hills below the river Tapty, rather to the north of Bombay. In this ravine, according about the first century of our era, Buddhists began to exervate architecturnl caves. There are twenty-six in all, and of these, twentytwo are vildings or conventual abodes, whilst the remaining four are Chaitya halls or places of worship. That there are no structures aqually old, does not prove that structures were not simultaneously in vogue; for Mr. Fergusson continually points out that the excavations imitate wonden forms, previously in use; and it is well known that wood-work exposed to the atmosphere in India quickly perishes."

No vibira caves at Ajanta appear to be finer than those which Mr. Fengusson reckons as Nos. 16 and 17. The date is probably the sixth century after Christ. An inscription on the right of the verandsh of No. 16 has been partially decyphered by Dr. Bhau

Journal of a Tourin Orisen, J.A.S.D., rail is older than the Ajordo exces, d. vi. p. 682.
The wood-work at Karli is, 1 and re-

tol. ri. p. 682.

² The gateways of Sauchi are sus-ported of being as old, whilst the Sauchi. Led it is under cover.

Daji, of Bombay. It expresses obeisance to the great Muni, meaning Buddha; and makes record of the kings and princes whose charitable gift was this jewel-temple or vibara. No. 17

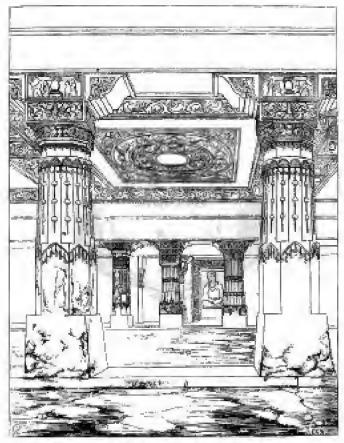


Colomade in Viller, Caré No. 16, at Ajanta.

is also called "the zodiac cave," from containing at the left-end of the versuchal a circular piece of painting, divided into eight compartments, by radii from the centre; but it has been much injured, by visitors attempting to remove parts from the wall."

J. Borgess, F. R. G. S. Regeinted from The Times of India, 1868.

The view which we give of an aisle in the large central hall, illustrates some of Mr. Fergusson's interesting remarks on the pillars, so characteristic of Hindu architecture. He calls atten-



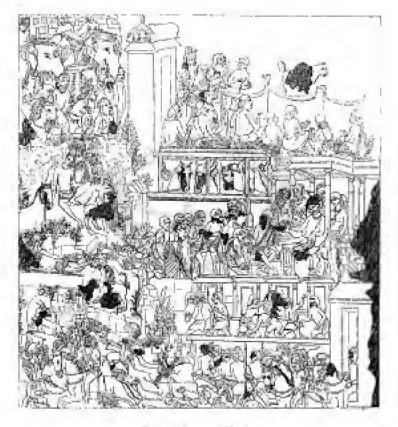
Centro of Vibles Hall, Cere No. 17, at Ajante.

tion to the custom of reducing the square form to the octagonal in the centre; or sometimes the eight sides are changed to sixteen; then a circular form is introduced, and the pillar returns through the octagon to the square which supports the bracket, The brackets above are "fat boys," but more often they are floral scrolls; and the earliest examples are of wooden ornaments. repeated in stone. This important and characteristic feature of Hindu pillars is very varied, and "forms," Mr. Fergusson observes, "a fitting termination to pillars in which ornament is distributed over the whole surface," not as in Greeign and Roman architecture, confined to the base and capital. And thus treated, pillars "give singular richness," and are peculiarly "effective for internal architecture." The caves are remarkable. also, for the use of stucco and paint, not merely on the walls, but on the roof and pillars. And the frets and scrolls (signs of which may be seen in our view of the centre of the Vihâra Half Cave, No. 17) are of such "beauty and elegance as to rival those at Pompeii and the Baths of Titus." In later times, it became the custom to carve in relief ornaments which had previously been painted.

The view given above shows the centre of a vihina hall. Thirty-six feet seven inches, each way, is mentioned as the dimension of the oldest at Ajanta. In structural temples the size may have been greater. The view here figured of the interior of No. 17 is from the entrance, and looks towards the dagoba. The earliest and simplest vihitra caves we noted as containing no object of worship, but the complete or matured vihina hall is almost invariably furnished with the Buddhist symbol. It is eften placed in a recess, and the latest examples sometimes exhibit a figure of Buddha in front of the dagoba.

In the picture given at Ajanta we may possibly have the first preaching of Buddhiam at Caylon, with the King sitting in a pillared portice or palace. The missionary sits at his feet, and a number of persons press in at the back. The chronicle relates that the Princess Annula and her five hundred women, being desirous to hear this preaching, the King ordered the stables

Fergusson, Hist. Andd., vol. ii. pp. 499-501.



From a fresco at Ajanta.



to be purified and made ready; and this scene appears to be represented in the right-hand corner of the picture, just above the previous scene, in which men alone are present.

The kind of temple in which Såkya-Sinha, or Buddha himself, was supposed to have taught, may be conjectured from the sketch



Picture from Vildes Cave, at Ajosta.

here given, although it must be remembered that the picture was pointed one thousand years after Buddha's death.

Preaching forms no part of a Brahmanical religious service, but is a custom followed to this day by Buddhists, as may be seen by a reference to Mr. Gogerly's article on Buddhism, in the first volume of the "Cevlon Friend."

Vihiras we have observed coming gradually to perfection in India, but the case is different with Buddhist chaitya hulls. "These," Mr. Pergusson says, "are the temples, or if I may

use the expression, the churches! of the series, and one or more of them is attached to every set of caves in the west of India, though none exist in the eastern side." No gradual development can be here detected: all chaitya halls are alike constructed according to some pre-determined model. And Mr. Fergusson continually points out that the model must have been of wood, for the stone examples extant are decidedly copies of wooden forms. The celebrated Karli cave, which is the most perfect, is, he believes, also the oldest, as old probably as the first century a.c.⁴

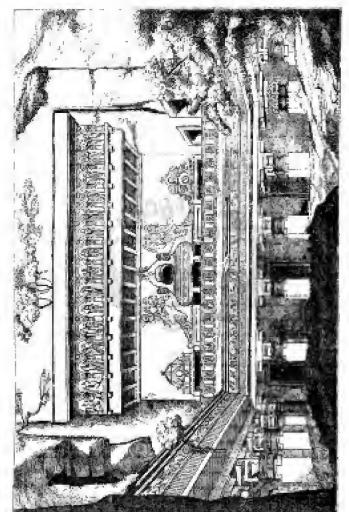


Christyn Cave No. 10, Ajanta.

The wood-cut given above is of Cave No. 10, Ajants. The date is supposed to be slightly more modern than that of Karli. It has "twenty-nine pillars surrounding the mave, all plain octagons, without bases or capitals, but covered with chunam and painted." The roof still shows markings of the timber framing which once

Rock-cut Tomples, 1945, p. f.

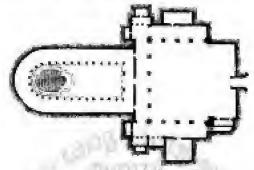




Exterior of Chairty o Care.

adorned it: these, having been actually wood, have perished. In the side aisles they are copied in stone, and still remain.

The ground-plan here presented is not from an Ajanta cave, has is taken from Daniell's view of what is called the Viswakarna, Cave, at Ellow. And as all chaityz halls are alike in general



Granual plan of Chairys Hall, -From Banfell.

arrangement, it will equally serve to explain the whole series,whether at Ajanta, Ellora, Karli, or elsewhere. "All these caves," Mr. Fengusson says, "consist of an external porch, or music gallery, an internal gallery over the entrance, a centre aisle, always at least twice the length of its breadth. which is covered by a roof semicircular in section;" and to this is added a semi-dome, terminating the centre siste, under which is placed the dayoba or chaitva. As some in the view and in the plan, a range of pillaes surrounds the whole interior, separating what may be called the nave, from the sistes, which are usually covered by a half circle.

The exterior of the Viswakarma, as also the interior, exhibits "flying figures and genii," , " savouring of Brahmanian." The great window over the entennee is divided into three compartments, and "the canonics over the side windows are so modern, that it seems impossible to earry the date of their

execution beyond the seventh or eighth century, while it may be even more modern."

The porch at Viswakarma is wider than the Building, and ornamented by pillars which support the gallery above, interior is lighted by the windows or apertures in this gallegy. and the effect is described as peculiarly impressive and imposing. Speaking of Karli, Mr. Fengusson says, "the whole light falls upon the sacred dagoba;" and thus, from the entrance, nothing is seen but the "illuminated shrine" and "beyond illimitable gloom." The external effect of these caves was rendered more imposing by two lefty columns, placed on either side the entrance. where they stand like giant warders. At Karli, one such piller has vanished, but one is yet standing. It is a plain shaft with thirtytwo fletes, and is surmounted by four lions. Such pillars vary in height from thirty to fifty feet. Before quitting the subject. of chaitya halls and Buddhist architecture, we must take note of Mr. Pergusson's observations on "aloping jambs." "He speaks. of a series of caves in Behar (Bengal Presidency). Onc. called the Karna Chopar, bears an inscription referring it to a.c. 245, Another, named the Lomas Rishi, has a façade in form of an arch, ornamented by a semicircle of sculptured elephants. "The door" of the Lomas Rishi, he says, "like all those of this series. has sloping jambs." And sloping jambs, he observes, are not met with in Egypt nor in Persia, nor in conjunction with the Deric order; but they are characteristic of Etrucia and Pelasgia, and are found in company with the honeyauckle border of the Ionic order, but are, in this instance, evidently derived from a wooden form of construction, which has been literally copied.

But Hindu or Brohmanical architecture was morely a passing incident in India; and our work must now be to inquire what forms of building became national, after the busishment of Bud-

Fergusson, Rock-out Temples, with seventy-four photographs by Major Gill, pp. 63, 64.

dhists. For this purpose we turn to Sanskrit works, of which the express subject is scientific architecture. Sir William Jones always believed that such works were extant, but none came to light until, in the time of Lord Cornwallis, an accomplished Hindu gentleman, named Râm Râz (born at Tanjore, A.B. 1790), was persuaded by the late Mr. R. Clarke, of the Madras Civil Service, to prepare a troatise on Hindu architecture for the Royal Asiatic Society of Great Britain. Râm Râz at once sought for material, but encountered far greater difficulties than could have been anticipated. Gradually, fragments from a variety of ancient works upon the subject were obtained: but to understand their meaning was a labour requiring much time and patience. Pandits were ignorant of art, and of all the terms connected therewith; and architects were not only ignorant of Sanskrit, but also of science. At length, he met at Tanjore with a sculptor, well acquainted with practical architecture, and able to interpret its nomenclature. But when this difficulty was removed he found, to his regret, that the "venerable eages" had often been "guided rather by a mistaken ambition, to rander themselves. reputable by the difficulty and abstruseness of their style, than by an anxiety to make themselves intelligible." The exact age of these works cannot of course be ascertained, but Râm Râz has no hesitation in asserting that they must have been composed in the south, because they are so obviously "the standards," by which "the existing religious structures were reared throughout this part of the peninsula." 1

The Sanskrit term for works on art, and especially for those on architecture, is Silpa-sastra; and the best Silpa-sastra (or treatise) which Ram Raz obtained was entitled "Manasara." This work "has great celebrity in the south of India," and "is often consulted by the artists as the highest authority for the solution of contested points in architecture."

I Rilan Rúz, Preface, p. 6.

Manashra treats of the measures used in building, of the qualifications required in the men comployed, of the qualities of the soil on which temples, palaces, and dwelling-bouses for the several classes should be erected. He gives directions for constructing a gnomon to determine the several points of the compass, treats of the ground-plans of cities, towns, palaces, and houses; gives a minute description of sacrifices, &c., to be performed on various occasions in the building of temples. He describes various kinds of towns and villages, stating how many streets there should be, and where the chief temple should be placed. And it is worthy of observation, that shrines for rival deities have places assigned them, including temples for Bauddhas and Jainas; and so also, after giving directions for the construction of images of Bruberst and other gods, it images worshipped by the Banddhas and Jainas" are mentioned. Rach rillage or town " must have four large gates, one on each side of the enclosing wall," and "as many smaller ones at the several angles." Tapks are not forgotten: in the kind of village named Dandivit there must be two.—and towards the south-west and one towards the northeast. "The south of India," it is observed, " is famous for the beautiful workmanship of its reservoirs, which are generally very specious, and completely lined with stone, furnished with steps, and ornamented with pavilious:" much in the fashion of that represented below.



Touk, with steps down to it.

Other chapters treat on the several parts of pillars, as :--the pedestal, named apapitha, from upo, under, and pitha, seat; and

the base, named adhishtham, from adhi, upon, and sthd, to stand. Pedestals are always square, and are placed not only under the base of a pillar or pilaster, but as supports for thrones. Both these and the bases are distinguished by the richness and variety of the mouldings with which they are ornamented. One, called padma, imitates the petals of the lotus flower; it is much used, both singly and "in detached pairs,—one facing the other." 1



Lotas stamens.

Another moulding, named kapots, is "made in the form of a pigeon's head, from which it takes its name. It is a crowning member of cornices, pedestals, and entablatures. When employed in the latter, it often connects utility with beauty, inasmuch as the beak of the bird is so placed as to serve the purpose of a spout to throw off the water fulling on the cornice." Many varieties of pillars are described, the proportions of height to diameter, and of each portion to the whole, being most carefully noted. Some of the examples given are very like the pillars of Tirunal Naik's Choultry, or other celebrated temples, as figured in Fergusson's History of Architecture.

We must not, however, dwell longer on pillars, although it is very interesting to find so much importance attached to their

The capital of Buddhist pillurs frequently reminds one of letter stamens, after the petals have fallen, or represented in Wight's Indian Botuny. See Late in Tichni; Fregueson, ii. 440;

Gen. Conningham's Bhiba-Topes, ploto x.1 or Fergieson's True and Suspent Worship, plates alir., xlv. * Rim Réz. pp. 52—23.

construction in Sanskrit works, written apparently in the very country most famous for pillared architecture.

Twelve chapters of the treatise called Manasara, are taken up "with rules respecting the measurements, &c., of as many sorts of viminus or pyramidal temples." "Temples," it is said further, "consist of the garbhagriha (the womb of the house), the antarila (the sati-temple), and the ardha-mantapa (the front portion)." We do not apologise for giving these Sanskrit terms, because the towers or pyramids, and porches, which they signify, are of forms peculiar to India; and their Sanskrit names are adopted by Mr. Fergusson, in his invaluable works on these subjects.

Twelve successive chapters, from the 19th to the 28th, contain descriptions of temples surmounted by vimanas or pyramidal towers. The 29th treats of the outer courts of temples. The 31st of gopuras, or lofty guteways leading into temples. The 33rd of shifts or halls.

We are conscious that these slight references to Rûm Rûz do but scanty justice to the thirty-two treatises of which he makes mention, or even to the four works from which he makes quotation; but they are sufficient to establish the fact, that suchitecture was treated as a sacred science by learned Hindus, who wrote in Sanskrit on the modes of building characteristic of southern India. The Silpa-slatras make no allusion to chaitya halls, with vaulted roofs and pillared aisles, lighted by apertures above the entrance; but they describe many-storied pyramids surmounting shrines, and tample court-yards entered by lofty gateways, and sculptured columns, and columnar halls,—for all which the architecture of southern India is especially noted. The statement in the Mânastra is, that a temple must consist of a vimâna (or pyramid), raised over a garbha-griba (womb of the house, containing the shrine); to this is attached the enterella,

porch, and the ardha-mantapa, or detached porch; and it may have in addition a second detached porch or pavilion, called a mahd (great) mantapa, supported by hundreds of columns. Walls are ranged around these secred edifices, each wall being adorned by a specified number of gopurus, and sometimes columned cloisters, for habitation, run along the walls from gate to gate.

Court within court is the fashion of these temples, and within the innermost court the holy shrine or vimina should tower up; but practically it often happens that the most holy vimina is the only insignificant object in the group. Some pions worshippers have sought to do honour to an ancient shrine by adding to its enclosures, and by creeting walls and gateways more and more lofty, until the original vimina which covers the object of worship is architecturally overpowered.

As a most notable exception to such perversion, we have the remarkable temple, popularly called the Great Pagoda at Tanjore. It stands on a base of two stories, which measures 82 ft. each way, and "its pyramidal roof rises through fourteen stories to a height of 180 ft. to 200 ft."

"As far as can be ascertained, it belongs to the great age of the Chola dynasty, probably the tenth or eleventh century."

"It is the finest temple in the south, being almost the only one in which the rinduc is the principal object round which subordinate ones are grouped."

The gopuras, or gates, are significant features of southern architecture. "When only one wall surrounded the temple" (or vimina), "only one gateway was used, directly facing the purch. Where a second enclosure surrounded the first, the outer wall had usually two gateways,—one in front of that of the inner wall, the other exactly opposite, behind the temple. With three enclosures, four gapuras were required for the outer enclosure,—one in the centre of each face; so that a temple, such as that at Seringham, with seven enclosures, ought to have twenty-three

gopuras." But the number is seldom complete. The gopura is always an oblong building, being pierced with an opening on the longer side. It probably resembles the exterior of a Buddhist chaitya hall. One of the tallest of these gate pyramids is "that belonging to the principal temple at Combaconam, which became the capital of the Chola kingdom, after the the temporary abandonment of Tanjore," in the seventeenth century. It is twelve storeys in height, and crowded with sculpture and architectural ornaments, but the "endless repetition of small parts" prevents its being as pleasing as many of the smaller gopuras.

But the most extraordinary buildings connected with southern temples " are the pillared colonnades, or choultries, which occupy the space between the various enclosures of the temples. They are of all shapes and sizes, from the little pavilion supported on four pillars up to the magnificent hall numbering a thousand." We may suppose this kind of hall to have originated with the Buddhists, for halls of a thousand pillars frequently appear in Buddhist history; and the remains of a building of this description, exected by the Buddhist King of Caylon, Dushtaghmini (s.c. 161), may still be seen at Anundhapura, in Caylon. It is called the Loha-prisida, or Loha-mahapara,—from lohe, iron, its roof having been constructed of that metal.* It had nine storeys, each containing one hundred apartments.

For further details of the numerous and extensive buildings for which the south of India is still distinguished, we may refer to Râm Râz, who gives a ground plan of a wonderful temple at Tirivalur,—and to Mr. Pergusson, who describes an equally remarkable temple at Ramissemm, of which the outer court measures "the length of the river-face of the Parliament houses at Westminster, by twice their depth." The name which Mr. Fergusson adopts for this southern Indian architecture is Dravidian. This name requires explanation. Five kindred languages,

Porgusson, Hist. Archi., vol. ii. p. 1 Tursour's Mahawamo, Navii. p. 186.

spoken in the peninsula or Decean, are observed to be related to each other, but to be distinct in structure from the Sanskrit. These languages are,—the Tamul, the Telugu, the Tuluva, the Malayāima, and the Canarese.¹ Dr. Caidwell, who has long resided in the country, and is familiar with those languages, as also with the science of philology, recognises them as five varieties of non-Sanskrit or un-Aryan languages, and concludes that, "with the exception of Orissa and those districts of western India and the Decean, in which the Guzerāthî and the Marāthî are spoken, the whole of the peninsular portion of India, from the Vindhya mountains and the Nerbudda river down to the southern extremity of Cape Comorin, is peopled, and from the earliest periods always has been peopled, by different branches of one and the same race, speaking dialects of one and the same language." This race or people he calls Dravidian.

Mr. Norris fully concurs in this opinion, but further observes a decided relationship between these languages and those of Australia.

Mr. John Hutt, who was long resident in Australia, had simultaneously made the same discovery. And for the truth of these observations, Dr. Rost, of the Royal Asiatic Society of London, may be cited as another independent witness, he having, in 1847, submitted a memoir on the subject to the late Chevalier Bunsen. Dr. Rost considers it "an undeniable fact, that the grammatical skeleton of the Australian, Mongolian, and south Indian languages is essentially the same, and is not only distinct from the Sanskrit type, but from that of the Malay, Polynesian, Indo-Chinese, and sub-Himalayan tongoes." With the pre-historic, ethnologic, and archaeologic questions which are involved with the linguistic, Dr. Rost declines to meddle, and will not, therefore, help us to determine whether the cairns and crowlechs still made in the Khasya hills of Sylhet, and formerly made

¹ The whole group is often spoken of as the Tsund languages, said the people speaking them as Turnds-

near the Amaravati, on the river Kistnah, and in other parts of southern India, were the work of those who are called Turanians, or whether they must be attributed to some mee neither Aryan nor Turanian.

We have next to recognise Dravidian workmanship in the rock-cut temples of Ellors, to the north of Bombay. The Dravidian princes of Chola conquered this district about A.B. 1,000, a fact which accounts for the identity which Mr. Fergusson discovers between the architectural style of some of these celebrated excavations and that of southern India.

Ellors is in the province of Aurungabad, and near to the city of Dowlatabad. In one instance, about a mile to the eastward of the village the side of a great mountain has been excavated, so as to give a level floor 150 ft. wide by \$70 ft. in length.\(^1\) In the centre stands the rock-cut temple called Kailás, similar in farm to the Pagoda at Tanjore. It is between 80 and 90 feet high, and is preceded by a large square porch, supported by sixteen columns. In the front of this stands a detached porch, reached by a bridge; and again, in front of the whole, a guteway, connected with the last porch by a rock-cut bridge, and flauked on either eide by pillars or deeplana (which word is literally lamppost).\(^2\) Two elephants, the size of life, are also mentioned; and all around the court are cloisters, with cells. And the whole,—pillars, cloisters, halls, bridges, and vimina,—are sculptured out of the rock.\(^2\)

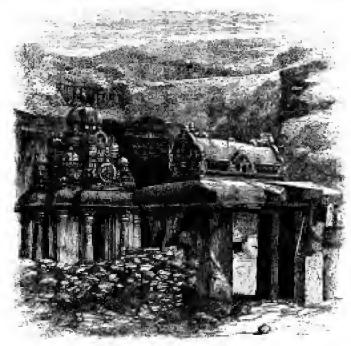
¹ Rock-cut Temples, p. 50.

Forgusson, Hist. Archi., vol. ii. p. 675.

These deepdans bear considerable resemblance to the line pillars of the Butchhiels, and are common in the could be India in front of gateronys, and appear to be intended to easy lumps for festivels. They range from thirty to forty, and even fifty feet in height, and are amongst "the most elegant specimens of art in combern India." — Forguezon, Hist. Archi., vol. ii. p. 481.

[&]quot;This odds immensely to the "ewe and wonder usually excited by the Kathlis and the other ensemblems of western India," but we are told that "considerable misconseption exists on the subject of custing immplies in the rock," for incading it is "considerably easier and less expensive to considerably easier and less expensive to considerably easier. But Kailks, the most wonderful of all this class. To ensewthe the area on which it stands would require the removal of about 160,000 cubin yards of rock, but

The latest caves at Ellova are those named Inden-Saldai. They are neither Bashmanical, Buddhist, nor Jaina, but indicate a



Imten-Salshit, et Elfora.

transition state, or compremise, between the Brahmanical and Buddhist. The date is about the eleventh or twelfth century of

to the base of the temple is solid, and the superstructure massive, it occupies in wound numbers about one half of the assays that area; so that the question is simply this: whether it is easier to oble away 50,000 yards of each, and shout it to speil (to use a suitway term) down a hill-side, or to quarry 50,000 yards of stone, remove it, probably a mile at least, to the place where the temple is to be build, and there to raise and set it. The exceptaint process would probably cost

shout one truth of the other. The enalphure and cenament would be the sense in both instances, more especially in India, whose buildings are always so up in block, and the corring exceeded in site. The impression proflued on all spectators by those meanlithic masses, their neutronish character, and appearance of eternal durability, point to the process as one meriting more strip than it has hitherto received in neutron times."—Hist. Archi., vol. ii. p. 581.

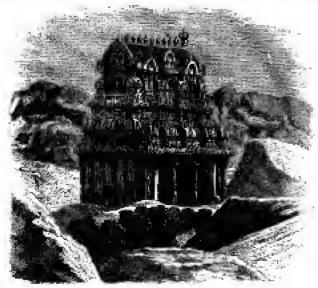
our ers. In reference to these excavations, of which, owing to the kindness of Mr. Fergusson, we are able to give a woodent, he says, "there is one singularity which I am unable to explain,—the form of the pseudo-structural temple in the court-yard in front of the Indra-Sabhā. Like the Kylās, it seems to have come from the south, whilst the details around belong to the northern types." The desails referred to are, that the pillars are short and massive, the ornamentation considerable, and "a species of leaf falling over a vase," unknown to earlier examples, is here pade use of.

All the viminas or pyramids of this series have the southern type, and the mantages or porches are arranged like the southern. choultries, also called chaoris. Sometimes the vimona is placed inside the hall, in the fashion of the Buddhists, who placed their dagoba inside an excavated temple, but on the outside of such sacred buildings as were strictural. The well-known cave of Elephanta belongs to the same era as the Brahmanical caves at Ellera, and must, it is conjectured, have been excavated about the tenth century of our era. It is of the form now called chaori. Much time and thought have been bestowed upon this rock-cut cave, for, being easily accessible from Bombay, it early attracted the attention of all who cared for castern archaeology. But the only result to which all this inquiry points is, that Bruhmunical excavations are an inconvenient, unmeaning, and wasteful imitation of the earlier Buddhist cares. And it is believed that the motive in constructing them must have been, the hope to win over Buddhists to the worship of Brahmanical gods, by placing them in rock-ent cares,—that being the form of temple to which Buddhists were attached.

Before quitting Dravidian architecture, another remarkable group of temples must be described: we allude to the caves and

Fergusson, Rock-out Temples, pp. 53, 54,

moneliths of Mahavellipore. Forty miles to the south of Madras, near the town of Sadras, the sea-coast "abounds in large masses of granite rock, which everywhere protrude through the sand, forming hills and other isolated rocks of fantastic



Michigan Jiporo.

shapes, which seem to have given rise to the idea of carving them" into semblances of sacred edifices. These are described by Southey, in his Curse of Kehama.

"And on the sandy shore, beside the verge
Of ocean, here and there a rock-out fane
Resisted in its strength the surf and surge
That on their deep foundations beat in vaio."

One structural temple yet remains in this strange, mysterious region, and this one temple tradition assumes to be the last of

⁴ The old rante hypothes to have been Main-Maini-Pus,—City of the Great Hill—Him. H. A., pp. 57, 509.

² Hamilton, Gazotter, vol. II. p.

Forgusson, Illes. H. A., pp. 57, 58.

seven pagodas for which Mahhvellipore was once renowned. It stands upon a rock which actually juts into the sea, giving it the character of a land-mark for vessels passing up and down the coast of the Carnatic. The dimensions of the larger building, or vimina, are not more than thirty feet square at the base, and about sixty feet in height; but its appearance is peculiarly grand and imposing, from the fact that with its connected porch, or mantapa, it stands perfectly alone.

The cares in the hill above are somewhat degenerate imitations of Buddhist caves in western India, which have already been described; but the five monoliths which stand up from the sandy above, about a mile from the hill, require strict attention. Locally, they are called raths; they are unfinished, as is all the work at Mahavellipore, but their general form is fally indicated, and to this Mr. Fergusson continually refers; for although the raths are not the workmanship of Buddhists, they occur in a country which had long been occupied by Buddhists, and are believed to exhibit the external appearance of the vihârss and chaityas, of which interiors only are extant at Karli and Ajanta. The entire group of the raths forms one of the most interesting subjects of Mr. Fergusson's Rock-out Temples. "The view is taken looking towards the sea, from which the full moon is rising, while the setting sun still tinges the buildings."

Mr. Fergusson's second style of Hindu architecture is the northern, which he also calls Bengali. Orissa is famous throughout the world for temples and cities exhibiting this style; and if we took the old sea-voyage to Calcutta, these would probably be the first objects we should see in India as we looked eagerly westward on entering the Bay of Bengal. It is hardly necessary to explain that Orissa is a province adjoining Bengal to the south. Formerly it had considerable extent, but is now comprehended within the British district of Cuttack. Here, on the saudy

^{&#}x27; Hamilton's E. I. Gazetteer, vol. ii. p. 346.

shore of Puri, may be seen the far-fanced shrine of Juggernath; and at Kanaruc, also on the shores of Orissa, are the rains of what is called the Black Pagoda, whilst a little further inland will be found the numerous temples and deserted city of Bobaneswar. Orissa may be called the head quarters of this style of architecture; for here the temples are large, lefty, and rich in carving; whereas, in other parts of India, examples are few, scattered, and found usually in the rocky defiles or secladed



Timbes, at Bereigue,

valleys of the Damuda and Mahanuddee rivers, or in the hilly country of the south-west around Dharwar. No temple in this style has yet been found in the plains of Bengul.

The chief characteristic of the northern Hindu style is its tall tower or vimens, uninterrupted by stories or pillars. This fashion is essentially different from any of those figured in the work of Ram Rax, and is not apparently alluded to in the twelve chapters

Forgusson, Hist. Archi., vol. il. p. 385.

which are devoted by Minnsera to viminas. One may call it a pyramid, expanded at the base and rounded at the top. From one end to the other it is ribbed and adorned with bead-like carving, which reminds one of seeds of Indian corn on a corncob. The origin of these pyramids is more removed from sight than even that of the so-called Dravidian pagedas, for these one-storied cylinders are in no way copied from Buddhist temples. Mr. Fergusson thinks the form must have been invented in the plains, where bricks would probably be the ordinary building material, and this the only fashion by which a roof of bricks could be accomplished by a people unable to turn an arch. He is inclined to think that this type of architecture preceded Buddhism, was driven to the hills while Buddhism was in the ascendancy, and reappeared in the seventh and eighth centuries, after the rival religion had been bunished to distant countries.

The loftiest as well as the oldest vimina in Orisse, is that of the Great Temple at Bobanesway. It was built by a king named Lelat Indra Kesari, and finished A.D. 657. It "stands on a base about 60 ft. square, and rises to the height of about 180 ft." In. front of the vimana there is a mantapa, or porch, which also is 60 ft. square, in plan, but which "rises only to about two-thirds of the height of the great tower." The impression made by a visit to Bobaneswar is thus described. "There are many temples in India more elegant in their details, and more elaborately ornamented; but no one that I know of is more imposing in effect, or conveys more clearly the idea of solid and lasting grandeur, than this; and as it stands surrounded by an immensenumber of smaller and more modern temples, it forms the worthy centre of an architectural panorama, unequalled, at least, in Hindostan. It is also a fact that there are more ancient temples in this single deserted city of Bobaneswar than in all the cities of northern India put together."

Fergusson, Birt. Archi., vol. ii., p. 2 Fergusson, Illiants. of Binda Archibeture, p. 24.

Of the temple of Juggernath, at Puri, we need say but little. It is somewhat imposing, owing to its size, but it only dates from a.n. 1198, and it is far inferior, in point of art, to the older examples.

The temple at Kanarue, in Orissa, known as the Black Pagoda, seems to have obtained its name from the Hindu custom of calling deserted or desecrated religious edifices black, káli. I is colour is far from black, it being built of a warm-coloured sand-atone. Its date is later even than that of Jagannath-begun 4.p. 1236, finished 1241; but it is nevertheless "one of the very best specimens of Indian architecture as an exterior." Some very sacred legend or strong devotional motive could alone account for the king, Narsingh Deo, having erected such a building on a wide plain of marsh and morase, far away from any city, and almost from any habitable epot. About two hundred years ago the tower or vimina fell, leaving a fragment, which rises to a height of 150 ft. . The marshy foundation oppears to have been mable. to support so great a mass, and the priests, instead of attempting to requir the rain, removed themselves and their worship to the more healthy site of Jagannath,

The mantapa, or porch, in front of the broken tower is in a good state of preservation, and as an exterior has considerable grandour. It measures sixty feet from angle to angle of its base; its whole height is also about sixty feet; the height of the wall is thirty feet, divided horizontally into four compartments,—the upper one bearing a frieze or cornice of extraordinary beauty. The roof is likewise divided into four compartments, composed of six projecting cornices separated by bands, which are sculptured the size of life; while the faces of the twelve cornices "are covered by basei-relievi of processions, bunting and battle scenes, and representations of all the occupations and amusements of life." Of the sculpture which covers the walls, as distinguished from

The fragment also fell in the year was lost a land mark which had guided 1866, during a thunder-stone, and thus mariners for upwards of two centuries.

the roof, Mr. Fergusson says it is "bad in design and execution," and also in subject "impossible to describe, and which it would be difficult for even a very depraved European imagination to conceive." Buddhist and Jain sculpture he distinguishes as "wholly free from such foulness."

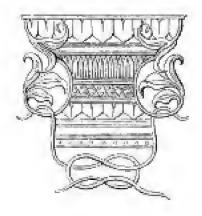
On the remaining styles of Hindu architecture treated of by Mr. Fergusson, we must touch but lightly, as they would lead us beyond our limits. Some groups of buildings in Rajputana may, however, he here described. They were first discovered by Colonel Tod, and speken of in vel. ii. of his "Rajasthan." "The grand temple of Barolli," he says, "is dedicated to Siva. It stands in an area of 250 yards square, enclosed by a wall built of unshaped stones, without cement. Beyond this wall are groves of majestic trees, with many smaller shrines and sacred fountains. The first object that struck my notice before entering the area was a pillar, creet on the earth, with a hooded snake sculptured around it." Colonel Tod speaks of the "junrivalled taste and beauty" displayed, and of this, the numerous drawings which he had made upon the spot enable us to judge. The vimana is in the northern style, and may be seen in Fergusson's



Sculptured Scroll, from Chittore.

beautiful "Illustrations of Hindu Architecture." The pillurs of the interior of this, and of a similar temple at Chittore, might,

Forgusson, Blust, of Hindu Architecture, p. 28.







Sealytured comments on a piller, at Chittorn.



we think, have been constructed by a student of Manssara's Silpa-sastra; pedestal, base, shaft, capital, pediment, and ornamentation, being all in conformity with his directions. The leaf-scroll here figured is from a square pillar at Chittore, in a temple of which the sculptured decoration is in some parts identical with that of Barolli. It occurs about the centre of the shaft.

A common arrangement of these sculptured ornaments is one above another, on the shaft of a pillar, the squarest and heaviest form being the lowest. Those here figured afford examples of the "vase and falling leaf," mentioned by Ram Raz, but of which we are not aware that there is any example in southern India. At Ajanta Mr. Fergusson observes a pillar in the verandah of cave No. 24, the capital of which has the "falling-leaf ornament, afterwards much used at Delhi and elsewhere," and which is "almost universal at Ellera." Some approach to this form is made in the choulaire to chaitya No. 19, at Ajanta, where the pillars in front are changed from the circular to the square, by a rather clausey introduction of foliage hanging over the angles.

Some pillars at Barolli and Chittore are adorned with flower of natural form, with long stalks and well-defined leaves, stretching up from base to pediment, elegant in outline and finished in detail. The orilings likewise exhibit beautiful designs, perfectly well executed.³

The external appearance of the temples at Barolli is also remarkable for elegance, but in size these North-west buildings are far inferior to those of Orissa. The largest temple at Barolli has a virolam fifty-eight feet in height of the pyramidal form, characteristic of the Hindu or Brahmonical style, but not noticed in the Silpa-Sastras. The principal doorway is destroyed; but the doorway, figured as a heading to our chapter on "Fiction," gives, probably, the same arrangement. Our etching is from one of the external niches. Within the frame were placed sculptured

Tod's Hajasthan, vol. ii. p. 704.

images of gods, such as the Siva with eight arms, figured in our chapter on "Religious Sects," p. 261.

Of the three-headed Siva, of which there is a beautiful drawing in Colonel Tod's Portfolio of Drawings, bequeathed to the Royal Asiatic Society, a woodcut is here presented. A head, with pleasing expression, is three times repeated. The third eye, or eye of reflection, characteristic of Siva, is conspicuous; and seepents are coiled around the neck and arms.

Colonel Tod speaks of yet another niche, in which Siva is represented with his wife Parbutty (or Pârvati): he standing upon the tortoise, with serpents twined around; she standing on the lotus, wearing ear-rings made of conch-shells.



Sculpture from temple at Barolli, - Ted's Rajasthan,

Another representation, given by Tod, is a trimurti, the same head three times repeated; the eye in the forehead very distinct, and serpents coiled around the neck and arms.

Many of the figures sculptured at Barolli within or around external niches, appear to be as remarkable for beauty as the internal decorations. In illustration of this, we would refer to what we have called a "nymph," and with which the Vikramorvasi, amongst the "dramas" of this work is headed. This elegant

little figure stands at Barolli, beside a gate-post, and appears to play the part of attendant to the gods or goddesses within.

Of Jaina architecture Mr. Fergusson gives beautiful examples of many-columned edifices, crowned by lofty central domes,—the attraction of these graceful forms being heightened by the charming seesery of the Aravalli hills. But we must not treat here of Jainiam. It is a religious variety of Buddhism, and although no Buddhism. It is recognised, its tenets must be studied in connection with Buddhism. Many Rajputs are Jains, and some Jains have given up the worship of their twenty-four mints, or Tirthankars, for the worship of Siva, or Vishau.

Another architectural complication has arisen since the Mohammedans became well-established in India. Mohammedan forms became modified by Hindu builders, and Hindu forms received an influence from the florid taste of the Mohammedans. Mr. Fergusson says, in speaking of bracket pillars, that Mohammedans first learned this fashion from Hindus, and after they had cariobed and expanded the form, the Hindus adopted the Mohammedan improvements, and achieved the beautiful Heneres balcony, of which we have placed a wood-cut at the commencement of this chapter.

In the foregoing pages but little has been said of ethnography, or of the relation of architecture to ethnography. These subjects are occupying the attention of scate thinkers and observers; and whilst new views and new facts are daily being brought to light, it seems premature to adopt or endorse theories which, however brilliant, are put forward rather as tentative than as final. Possibly all proposed divisions of race are provisional; and for some excellent thoughts on the constitution of "race," we would refer to remarks by Mr. Edwin Norris, in his edition of Mr. Pritchard's large work. With this protest, we will state a few points in these attractive theories.

1. The Rishie, Gurus, grammarians, Naiyâyikas, and poets of

sucient Sanskrit literature, were men of brilliant intellect, who poured forth their thoughts in elequent speech, and cared but little to express themselves in brick and stone. These men we claim as of kindred race with ourselves, the Greeks, the Persiuns, &c.

The amazing architecture of India is, on the other hand, attributed to people who did not enter India with the Brahmanical Hindus, and who have languages not allied with Sanskrit.

The first-mentioned people, eloquent in speech, are called Aryana. The second-mentioned, conspicuous for power in building, are memed Turanian. This distinction is not only ingenious, but as regards the scholars of India's classical period and the successful adventurers of her later periods, seems likely to be established. But it would not follow that Aryuns never, under any circumstances, could build, or that Turanians, at all times and in all places, have evinced a genius for architecture. Races anadgamate and learn of one another, some divisions becoming accomplished whilst others wander off and degenerate, or it may be, remain in aboriginal rudeness. This may explain the ascribed relationship of the inhabitants of Australia to the Dravidians of southern India. Dravidians were accomplished people, with language and literature, and well-established kingdoms, covered with fine buildings. But the structure of their language convicts them of being akin to the aboriginal Australians, Therefore, Dravidians being Turanians, so also are the aborigines of Australia. But this by no means exhausts the subject; for, beside the intellectual Sanskrit speakers, and the lively, active temple builders, there were people in ancient India who made batchets and knives of quarts, and people who split granite by the aid of water, fire, and wedges; and people who raised cromlechs in memory of the dead: and it has to be determined whether these people, or peoples, also were Turanian. Professor Huxley finds physiological affinity between-Ist, the aborigines of south. ern India, 2nd, the aborigines of Australia, and 3rd, the aborigines

on the Nile, or the ancient Egyptians; and he calls them collectively, not Turanians, but Australoids. But on other grounds we found the Australians ranked as Turanian; and with regard to the Egyptians, Mr. Fergusson recognises architectural affinity between ancient Egyptian temples and those of the Dravidians. It would seem, therefore, as if the inhabitants of southern Indis, and of Australia, and of the valley of the Nile, must all have been of one race, although to us, who see them at various stages of incipient cultivation, they appear as unlike as are kangaroo and dodo to Southdowns and turkeys.



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